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The Maronite Catholic Mass

illustrated and explained
by

CHOR-BISHOP JOSEPH EID, D.D., PH.D.

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The Maronite Catholic Mass

illustrated and explained
by

CHOR-BISHOP JOSEPH EID, D.D., PH.D.
ST. ANTHONY OF THE DESERT CHURCH
FALL RIVER, MASSACHUSETTS

In religious tribute to the Faith of our people, on the occasion of the dedication of Our Lady of Lebanon Maronite Seminary, Washington, D. C., by His Beatitude Paul Peter Meouchi, Maronite Patriarch of Antioch and the whole East.

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SACRA CONGREGATIO
"PRO ECCLESIA ORIENTALI"

Roma, May 9, 1962
Via della Conciliazione, 34

Prot. N. 1739/48
Mentionem facias, quaeso, huius numeri in tua responsione
Si prega di citare questo numero nella risposta

Reverend Father,

I am sincerely grateful to Your Reverence for the complimentary copy you have so graciously sent me of your publication entitled The Maronite Catholic Mass in which, after an opportune preface and introduction on the Mass in general and on the Maronite Mass, you present the Divine Liturgy according to the Antiochene Maronite rite in the original text and in the English translation, with the addition of pious considerations and appropriate illustrations.

In this way the faithful-even those who do not know the liturgical language-are well guided in following the Divine Sacrifice fruitfully and may experience the beauthy of the Eastern liturgical patrimony.

In congratulating Your Reverence sincerely for such an undertaking, so opportune in view of the proximity of the Second Vatican Council, this Sacred Congregation can do so in no better way than to recall the eminent words of Pope Pius XII, of happy memory: " They are therefore to be praised who with the idea of getting the Christian people to take part more easily and more fruitfully in the Eucaristic Sacrifice,strive to make them familiar with the " Missal" so that the faithful, united with the priest, may pray together in the very words and sentiments of the Church. They also are to be commended who strive to make the Liturgy even in an external way a sacred act in which all who are present may share"(The Ecyclical Letter Mediator Dei - 20-11-1947, AAS, 1947, p. 521 ff.).

It is my sincere hope , therefore, that this noble venture may attain to the purpose which the piety and the well-known zeal of Your Reverence has envisioned according to the papal directives, namely " to foster and pro-

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Rt. Reverend
Chorbishop JOSEPH EID, D. D. , Ph. D.
St. Anthony of the Desert Church

FALL RIVES, Mass.
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(U. S. A.)

mote the people's piety and intimate union with Christ and His visible minister" (Ibid.) I should also like to express the wish that this publication, which recommends itself so well by its accuracy and originality, may have the succes that it deserves by means of a wide diffusion among the faithful who will thus be able to sense the warmth of their Liturgy and of the tradition of their forefathers.

May the Lord bless Your Reverence and the faithful entrusted to your care, under the enlightened direction and paternal benevolence of His Excellency, the Most Reverend James L. Connolly, Bishop of Fall River.

With sentiments of the deepest esteem, I remain,

Sincerely yours in Christ,

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"From the rising of the sun even to the going down My name is great among the gentiles, and in every place there is sacrifice, and there is offered to my Name a Clean Oblation."

(MALACH. 1:11)

"Pray the Mass"

"The Holy Mass is a prayer itself, even the highest prayer that exists. It is the Sacrifice, dedicated by our Redeemer at the Cross, and repeated every day on the Altar. If you wish to hear Mass as it should be heard, you must follow with eye, heart and mouth all that happens at the Altar. Further, you must pray with the Priest the holy words said by him in the Name of Christ and which Christ says by him. You have to associate your heart with the holy feelings which are contained in these words and in this manner you ought to follow all that happens on the Altar. When acting in this way you have prayed Holy Mass."

ST. PIUS X

AUTHOR'S PREFACE[1]

Need and Method of this Book

Preamble: General exposition of our liturgical situation. Rome is for the preservation of the Eastern Rites. Before dealing with our particular Maronite problem, our difficulties and method of solution, it may be fitting to start by pointing out the reassuring aspect of the subject, namely, the papal sanction of our perpetuity. Holy Mother Church officially defined its position in favor of the Eastern Rites, summarized years ago by these words of Pope Benedict XIV: "Volumus ut omnes Catholici non ut Latini sint." "We want all to be Catholics but not Latins." It is not a case of tolerance or permission; it is an order and law of the Church: "The clergy may by no means try to induce either Latins or Orientals to change for another Rite.—Nobody is allowed without the permission of the Holy See to pass to another Rite" Can. (98, §§ 2 & 3). In the great House of the Divine Master, all are to be held "in equal esteem and equal honor" (Pius XII). Our Holy Father John XXIII opened his pontificate by turning to the Eastern World; and in the Ecumenical Council, the Church of the East will receive much attention.

What is said about the Oriental Churches in general applies logically to the Maronite Church, a branch of the Ancient Church of Antioch. Furthermore, Rome recognizes the indefectible and constant attach-

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[1] For more details about the Oriental Rites and the Maronites, refer to the Introduction—Part II, The Maronite Catholic Church. P. 28.—Schema of the Eastern Catholic Rites. P. 126.

ment of the Maronites to the Chair of Peter. Now more than ever, the Catholic world realizes how paramount and vital is the role of this staunch people throughout the Middle East. In fact, from the cradle of the religion of Jesus, from the glorious Christianity of the past, the only Citadel left standing in the Mediterranean East, is the country of Lebanon, a "little Christian Island in the midst of the Islamic Ocean."

The Maronites in America

For reasons not possible to expose in this limited space, the flow of emigration that started at the second half of the last century carried along to the American Continent a large part of the Lebanese population. In the United States, the Lebanese reach about the half million mark, the majority of which are Maronites. They have established, under the benevolent direction of the American Catholic Hierarchy, forty-five Maronite churches. This year marks the realization of a wonderful project that has been for a long time the cherished dream of the Maronite nation, namely, the Maronite Seminary of Washington (listed with our Churches at the end of this book).

Advantages of Our Religious Position

The sanction of our Eastern Rites by the Holy See offers weighty support for their continuance. Despite their small number, their parishes offer solid ground for the survival of their particular liturgies and religious customs. That ground is relatively firmer for them than for other parishes of national groups, French, Portuguese, Polish, etc. These are indeed

colossal units but they all belong to the one Latin Rite. They are gradually merging with the Church of the common language of the country to be all known as English speaking Roman Catholics. This is the natural course of human events and the irresistible influence of environment. On the other hand, they do not possess that ecclesiastical recognition for the perpetuity as specific church units. The nationality is not considered a canonical basis for such guarantee. Consequently if, for instance, the Maronite or Melkite parishes stand canonically firmer, this is not because of their Lebanese affiliation but precisely because of their Eastern Rite.

Disadvantages or the Real Problem

Despite these advantages in favor of the protection of our particular Rites, our security is not guaranteed. The Church's law does not change the natural course of human events. Our position presents practical difficulties, consequently, it is imperative that we grow and progress if we are to survive. These difficulties can be outlined in this manner:

First, our small number. We represent a unit of a limited number in the American population. Our efficiency in our proper field will be measured accordingly. Despite our strenuous efforts, we cannot, like the big parishes, afford facilities of schools, and higher undertakings. Moreover, this small number in most localities is scattered throughout the area and is gradually attracted to the neighboring churches.

Second, the foreign character of our Liturgy. At first, it was not easy for us to be recognized by the

general public as genuine Catholics, because they were accustomed to attending and witnessing only Latin ceremonies. Because of the difference of ritual, some of them were questioning our real Catholicity. Another cause of confusion for some American Catholics is the mingling in their midst of some Eastern Orthodox Churches. It is good for the Maronites to know that there need be no cause for worry about this point: they have not, like the other Churches of the East, a non-Catholic counterpart. To say "Maronite" is to say, ipso facto, "Catholic."

Third, the language difficulty. The liturgical language is essentially the noble Aramaic (or Syriac, not Syrian) language sanctified by the lips of the Saviour Himself. It is His language. The mixture of Arabic in the Maronite Liturgy was made through tolerance, for the understanding of the people.

The Aramaic has become a dead language. Since the Mohammedan invasion of the seventh century, it has been supplanted by the Arabic. The Arabic, spoken by many people of the Middle East, has no affinity with English. It belongs to the family of Semitic languages. In face of such linguistic difficulties, our Lebanese American-born, whose native tongue is English, find it difficult to learn these Oriental languages. This was a major reason for many of our Maronite priests' passing to the Latin Rite. They number over fifty among the American clergy. With the facilities of our new Seminary, there may be a different orientation in our priestly vocations.

In search of a solution to the problem: our proposed method. After such exposition of our religious "status quo" in America, the factors for and against the sur-

vival of our Maronite Rite, we come to the heart of the problem: . . . *how to keep our liturgies alive among our new generation?* . . . Presently, we are in a decisive *period of transition.* We have among our people, the old element, born in Lebanon, and the new, in America; the first, representing chiefly the traditional heritage, and the new, rather subject to local influence. The link, therefore, between the two classes still subsists, but with the extinction of the old element, it is feared that it may break. To avoid such a rupture and loss, it is imperative that we lose no time in finding a way to instill into the mentality of our present generation a greater love and appreciation of our particular rites. To be able to draw them to our side, we first have to educate them and make them understand the meaning and procedure of our liturgical ceremonies. Here we have limited ourself to the study of the Mass, the Mass being the heart and center of our religion.

There are authors who have already dealt with the subject, some in general, some in detail, even giving the complete English translation of the Ritual. I cite only a few names (at the end of the book) among our priests in America whose publications have come to my attention. We appreciate their good work and their valuable contribution in that field. In this venture, we are only trying, like them, to do our share for the spiritual enlightenment of our faithful about the Holy Maronite Mass. In the midst of our heavy pastoral duties and various responsibilities, we tried to devote a little of our time to satisfy the public needs. The Holy Mass is an abyss of mysteries and an infinite source of spiritual treasures. It is no wonder that preachers and authors are always trying to expose the

Mass in so many different forms. This variety of methods corresponds to the complex variety of tastes, education, age, and degree of intellectual or spiritual capability. Following the advice of St. Pius X to "Pray the Mass" rather than to pray in the Mass, we decided upon a new method: to present the Mass in *popular, concrete,* and *illustrated form* so as to enable our faithful to follow easily the different scenes and texts of the august Drama of the Altar. Once well trained and instructed in this method of our liturgy, they should be able to follow the whole text of the Ritual without confusion. Because the majority are not so well prepared, we limited ourself to the *highlights,* namely, the principal *scenes* and principal *texts.* These selections will serve as *"guideposts,"* projecting light throughout the sacrificial ceremonies. In this way, the reader can with a glance at the scene or the text, pray, and follow the priest and the server at the same time. He will thus "Pray the Mass."

Illustrations

The principal actions of the Mass are strikingly and vividly illustrated. We open the Mass by the beautiful picture of "Our High Priest," Christ vested for the Mass. This is intended to remind the people that at the Altar the personality of the priest recedes before the invisible majesty of the Eternal High Priest, our Saviour. Consequently, in posing for the pictures, the author has tried to efface himself and show only the precise objective of the different scenes manifested mostly by actions of the hands. The full figure of the celebrant appears only when necessary.

Texts

In like manner, judicious selection is made of the principal prayers of the celebrant and of the server; for to reproduce the extensive text of both celebrant and server, would be, for the unprepared, comparable to throwing him in a deep forest of reading matter. Most of these prayers are recited aloud; some are sung by the choir.

Translation

The majority of the texts reproduced are in Arabic; a few are in Aramaic. They represent the usual prayers of the Mass, which the young habitually hear without understanding. They are printed in the primitive characters, Arabic or Aramaic, for the convenience of those who are able to read these languages; for the others, they offer a tangible sample of the languages used. The main benefit for the worshippers is to be derived from the clear, literal translation of these prayers into English.

Important Remark

This manual is published in the same spirit and with the same objective as other books of such nature, that is, for the spiritual guidance of the faithful. By no means are these English translations intended for the official use of the Liturgy of the Mass. This book is not a Ritual, but a manual of the Maronite Mass. The inclusion or substitution of a new language in the Ritual belongs to the proper Church Authorities, not to us. The use of English in our Mass is, thus far, limited to Holy Scripture and to the pulpit.

Explanation

Illustrations may talk to the eyes, but they cannot fully satisfy the intellect and the heart. For this reason, a series of explanatory notes of a doctrinal and liturgical character run along the illustrations and the prayers to explore and heighten their meaning. They serve, at the same time, as a continuous link to coordinate the various elements of the book into one harmonious structure.

Phonetics

For the benefit of those who wish to participate in the singing but are not able to read the Arabic or Aramaic text, the Arabic or Aramaic phonetic pronunciation (in English print) of the principal parts sung by the choir, is given.

Introduction

The first introduction on the Mass in general, and the second, on the Maronite Church and the Mass in particular, fittingly precede the Mass itself; for, as the vestibule is the pre-entrance to the center of the church, so this instructive part is intended to prepare the minds and hearts for better understanding and folllowing the Mass.

Supplements

The Supplements, placed after the Mass, are included for the sake of convenience, since these particular ceremonies often take place after the Mass for

the devotion of the faithful. The rest of the materials needs no special explanation.

Dear Reader: It is for the glory of the High Priest, Our Redeemer Jesus Christ, that I have undertaken this humble labor. It is also for the benefit of your soul. If I succeed in enabling you to better understand and love the Mass, and in bringing you closer to your God, then I will feel entirely rewarded.

At the end of the Mass, the farewell of the priest to the Altar: " . . . Yet, I do not know if I shall return or not to offer upon Thee another sacrifice". . . . aptly expresses my sentiments in closing this book, for I can humbly say: "I do not know whether or not this is the last book of my life." In any case, whether I am still upon earth or departed to my eternity, your remembrance will benefit my soul. Holy Scripture praises as blessed not those who write books but those whose names are written in the "Book of life of the Lamb" (Apoc. 21:27). May this blessing be yours and that of every soul.

Then, in the Heavenly Jerusalem, in the mystical and eternal festivities of the Saving Lamb, our Mass will continue in an ineffable interchange of the most intimate effusion of Divine love, not through the veil of the sacramental Species, but through an eternal embrace and the vision of the Divinity face to face. As it is written: "Eye has not seen, nor ear heard, nor has entered into the heart of man, what things God has prepared for those who love Him." (I Cor. 2:9)

INTRODUCTION

I

The Holy Sacrifice Of the Mass

in general

The Infinite Value of the Holy Mass

The Holy Mass is the highest form of worship. It is the sacrifice of Calvary renewed. One Mass gives God more praise and thanksgiving, makes more atonement for sin and pleads more eloquently than does the combined and eternal worship of all the souls in heaven, on earth and in Purgatory. In the holy Mass, it is Jesus Christ, God, as well as Man, who is our Intercessor, our Priest and our Victim. Being God—as well as Man—His prayers, merits, and His offerings are infinite in value.

The Mass is the best means we have:

1. To render God the Highest form of *worship.*
2. To *thank* Him for all His blessings.
3. To make *reparation* for all our sins.
4. To obtain all the *blessings* we desire.
5. To release souls from *Purgatory* and to shorten our own time there.
6. To preserve us from all *dangers* to soul and body.
7. To be consoled at the *hour of death* for at that moment the memory of the Masses heard will be our greatest consolation.
8. To intercede for us at the *Judgment Seat* of God.
9. To better understand the sublimity of the *Passion* of Christ, and therefore, to increase our love for Him.

The Life of Christ in the Mass

"Holy Mass is a brief epitome of Our Lord's life, a recapitulation in one short hour of what He did during the thirty-three years He spent on earth."

(FORNERUS)

The first part of the Mass, reaching the climax at the Gospel, represents the life of Christ since His birth up to His public life.

The second part, culminating in the Consecration, the Elevation and Holy Communion, represents the Last Supper, the Passion and the death of our Savior. It also recalls His Resurrection and Ascension.

From this general consideration, we extract some particular facts:

1. *Nativity*—recalled by the "Gloria" sung by the angels at the birth of Christ.
2. *Preaching of Christ*—recalled by the reading of the Epistle and the Gospel. The Creed, recited after the Gospel, means the acceptance of His word.
3. *Washing of the Apostles' feet*—recalled by the washing of the priest's fingers.
4. The triumphal *entry of Christ into Jerusalem* (Palm Sunday)—recalled by "Hosanna" and the "Sanctus" sung before the Consecration.
5. *The Last Supper*—represented and renewed in the Consecration.
6. *Sufferings of Christ*—recalled by the many signs of the cross, the elevations and the breaking of the Host.

7. *Death of Christ*—represented by the separation of the species of bread and wine.
8. *Resurrection*—represented by the mixing of the species of bread and wine.
9. *Apparitions* after the Resurrection—represented by the blessing of the congregation with the Chalice and the Host.
10. *Ascension*—represented by the last blessing of the Mass.

"Thus, we who have the opportunity of hearing Mass may deem ourselves equally fortunate with the contemporaries of Our Lord; nay, more fortunate than they, since they could only hear and see one Mass and that a very long one, whereas we may hear more than one every day, and at small cost to ourselves, share in the fruits of Christ's life and Passion."

(COCHEM)

Accessories of the Mass

ALTAR—The Mass is the center of Catholic worship; and the altar, on which the Mass is celebrated, is the most important part of the church. It represents the table on which Our Lord celebrated the Last Supper and instituted the Holy Eucharist.

ALTAR STONE—In the center of the altar, there is a stone on which will rest the Chalice and the Host. During the Roman persecutions, the Mass was celebrated in the catacombs on the tombs of martyrs. To commemorate this custom, relics of martyrs or saints are cemented in the altar stone.

This stone is consecrated by the bishop in a special ceremony. On it, the Consecration of the Mass takes place. Furthermore, this stone signifies that Christ is the foundation and cornerstone on which the Church rests. In veneration, the priest kisses it several times during the Mass.

CRUCIFIX—a cross bearing Christ crucified, calls to mind that the Mass is the same as the Sacrifice of the Cross.

CANDLES—The lighted candles remind us how the early Christians worshipped in the catacombs. They symbolize Christ, the "Light of the World."

TABERNACLE—The receptacle in which the Blessed Sacrament is reserved is the heart of the church. It houses Jesus Himself day and night.

SANCTUARY LAMP—a burning light which indicates the presence of Jesus in the tabernacle.

MISSAL—the book containing the prayers and ceremonies of the Mass.

SACRED VESSELS:

CHALICE—a cup, the interior of which must be gold or silver plated, is used to hold the wine which becomes the Precious Blood of Christ.

CIBORIUM—a vessel shaped somewhat like a chalice, in which the small hosts are kept.

PATEN—a small round plate of the same material as the Chalice. On it rests the bread or Host to be consecrated into the Body of Christ. Both the chalice and the paten are consecrated by the bishop.

MONSTRANCE or OSTENSORIUM—used for exposition and benediction of the Blessed Sacrament.

Vestments of the Mass

AT the Mass, Christ Himself is the Victim and the High Priest. The personality of the priest recedes before the living figure of Christ. It is Christ who is walking to the altar bearing the instruments of His Passion represented by the Mass vestments. The priest recites a special prayer as he puts on each of the vestments. These vestments also represent particular virtues which the celebrant of the Mass should strive to practice.

THE ALB, a long linen gown, recalls the white garment in which Our Lord was clothed by Herod and denotes the necessity of purity of soul and body.

THE CINCTURE, a girdle worn to bind the alb closely to the body, recalls the cords with which Our Lord was bound to the pillar during the scourging. It symbolizes restraint and modesty.

THE AMICE, an oblong piece of white linen worn around the neck, represents the cloth with which the soldiers blindfolded Christ. It symbolizes the helmet of salvation.

THE STOLE, a long narrow vestment worn on the shoulders, recalls the rope laid around our Lord's neck after He was sentenced to death. It symbolizes priestly authority and the yoke of obedience.

THE MANIPLE, a small vestment worn by the priest on his left arm, recalls Veronica's veil used to wipe the face of Christ. It is a symbol of good works.

THE CHASUBLE, a large garment worn on the shoulders and hanging down in front and behind, recalls the purple garment worn by Christ as He stood before Pilate. The cross on the back represents the Cross borne by Our Lord.

Color of Vestments

The Church ordinarily permits the use of five colors in the sacred vestments, worn according to the circumstances and observances of the liturgical cycle.

White: symbol of innocence and joy
Red: symbol of blood and love
Green: symbol of hope
Violet: symbol of humility and penance
Black: symbol of sorrow and mourning
Gold: May be used in place of white, red or green

Note: The Maronite vestments are the same as those of the Latins; however, there is a slight difference in the manner of vesting. The Maronite priest starts with the alb, then the cincture. The amice is put on only after the alb and the cincture.

Meaning of Some Ancient Words

Hebrew

Amen: so be it (the French say: ainsi soit-il); expresses assent of faith: yes, we believe; it may also mean: we pray that God grant your wish.

Alleluia: praise the Lord.

Hosanna: save, we pray.

Sabaoth: armies—God of Sabaoth: God of armies and hosts.

Greek

Kyrie Eleison: O Lord, have mercy.

Christe Eleison: Christ, have mercy.

Divisions of the Mass

The Mass is the greatest drama in the world. Through the Mass, Heaven and earth are drawn close together and we are united in Christ. It was almost two thousand years ago that the first Sacrifice of the Mass was offered on Calvary for the salvation of the world.

The Church surrounds this sacred drama with appropriate ceremonies. We know, too, from Church history that, in the early days, only the *faithful* already baptized were allowed to participate in the whole celebration of the Mass. The other category of people was called the *Catechumens.* These were prospective converts undergoing instruction preparatory to the reception of Baptism. Before their Baptism, the Catechumens were dismissed after the Gospel. The new Christians, after being baptized on Holy Saturday, were admitted to attend the entire Mass. (This restriction was lifted centuries ago.) Hence, the division of the Mass in two parts: *the Mass of the Catechumens,* and the *Mass of the Faithful.*

The Preparation

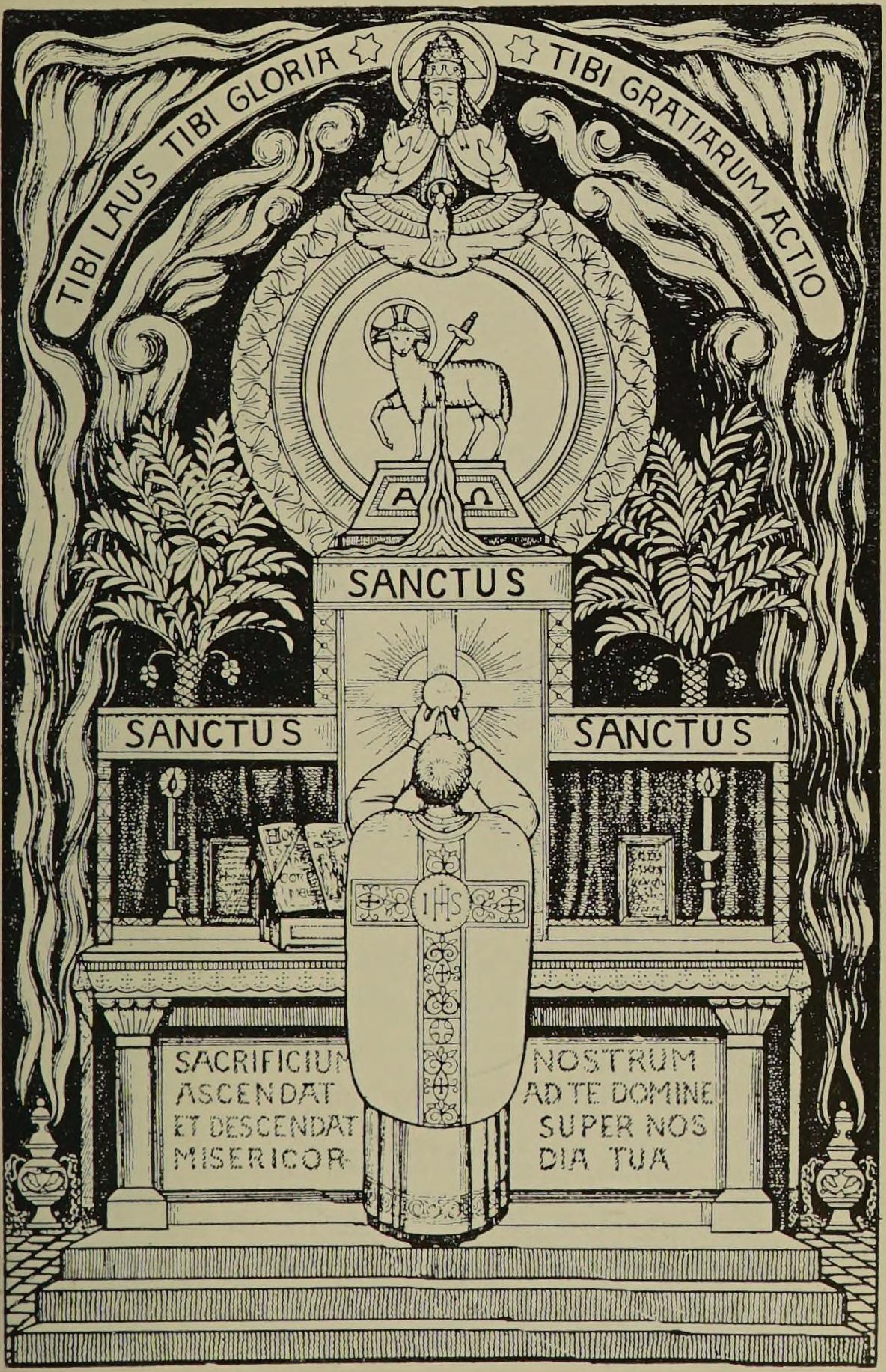
Besides the main hall or nave, the ancient church building had a large entrance hall or forecourt. The purpose of this forecourt was to provide a transition between the bustle and noise of the street and the solemn silence of the church interior. The introductory part of the Mass, or the Fore-Mass (Mass of the Catechumens) serves a similar purpose; it prepares us to take part reverently in the sacrifice. The Fore-

Mass is itself divided into two parts: In the first, we approach God in prayers of contrition, of praise, of petition; in the second, God comes to us through His inspired word in the Holy Scripture. Briefly, first we pray and then we listen. In the Maronite Liturgy, this interior preparation is demonstrated not only by various prayers, but also by the preparation of the oblation, the bread and wine, and by the elaborate incensings. Subsequently, after the reading of the Holy Scripture and the preaching of the Church, we are prepared to enter into the sacred precincts. Faith, expressed by the Creed, will be the door-keeper.

The Sacrifice

The central part of the Mass containing the Consecration opens with the "Canon" of the Mass, as it is called in the Latin Rite, and "Anaphora" in the Oriental Rite. Before the Canon comes the Offertory, the immediate preparation for the sacrifice. After the Canon follows the Sacrificial Banquet or Communion. In the Offertory, we bring our gifts of bread and wine to be changed at the Consecration into the Body and Blood of Our Lord, Priest and Victim, so that we may be united with Him in offering His sublime sacrifice of Calvary. In Holy Communion, He returns this earthly bread by the "Bread that comes down from Heaven," giving Himself to us as our spiritual food. Evidently, this second part, in which the divine sacrificial action is performed and consummated, is far more important than the first.

In summary in both parts of the Mass, there is *an interchange of gifts between God and man.*



Interchange of Gifts Between God and Man

The Holy Mass

PART I
PREPARATION FOR THE MASS
(Mass of *Catechumens)*

We speak to God	—preparation of bread and wine —confiteor —Miserere with incensings *(four times)* —Commemorations and various supplications
God speaks to us	—Epistle —Gospel —Sermon —Creed

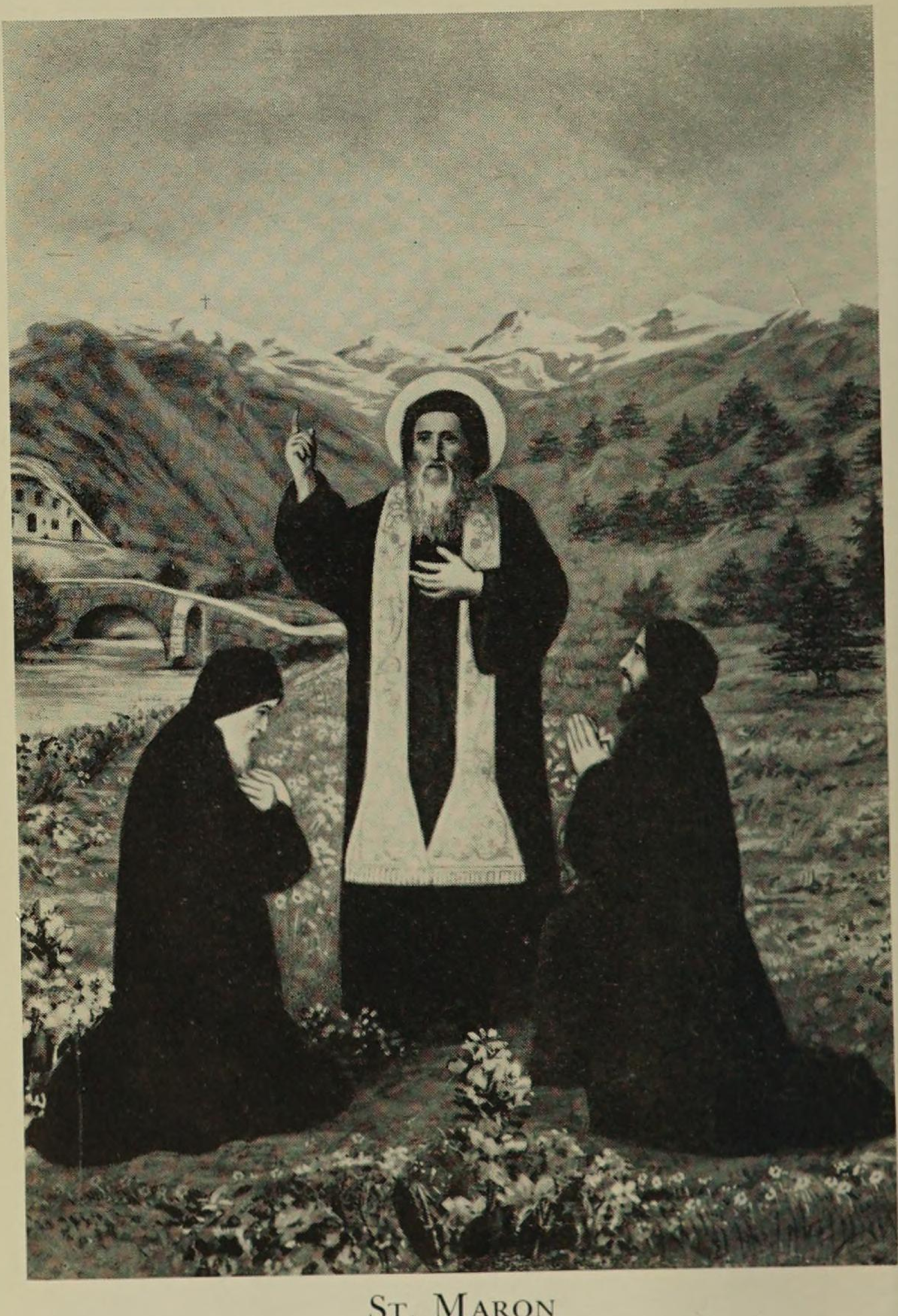
PART II
THE MASS PROPER
(Mass of *Faithful)*

We offer to God our gift and Christ's sacrifice	A—OFFERTORY B—CONSECRATION (Center and Heart of the Mass)
We receive in return God's gift	C—COMMUNION

INTRODUCTION

II

The Maronite Catholic Church



ST. MARON
(350-433)
Founder and Patron Saint of the Maronite Nation

Historical and Liturgical sketch
Name and Origin

THE "Maronites" derive their name from the great St. Maron (350-433) their father and Patron Saint. The Abbot Maron was a close friend of St. John Chrysostom (Ref. to the "The Golden Mouth" who wrote his 36th epistle to "Maron, the Monk Priest"). His feast is celebrated in the Maronite Calendar February 9. From his famous monastery raised on the banks of the Orontes River come the 350 Martyrs, called of Syria. The feast of these disciples of St. Maron falls in the Maronite calendar on July 31—St. John Maron (627-707) was the first Patriarch of the Maronites and his feast is celebrated by the Maronites March 2.

Oriental Liturgy of Antioch

It is well known that the majority of the Catholics scattered throughout the world belong to the Latin Rite. But, it is less well known that in the great House of God there are other Churches of Oriental Rite which, as says Pope Pius XII, are to be "Held in equal esteem and equal honour, for they adorn the common Mother Church with a royal garment of many colours." "Whatever," he continues, "the difference of Rite, the flame of faith is one." The variety of rites, being the authentic and antique expression of the same truth manifested in different forms, not only does not harm the integrity of the faith, but further corroborates it. The Church indeed requires unity in the faith, for she is the guardian of the truth in

which and through which God wills that men be saved. But the Church has never maintained a principle of uniformity in Rite. On the contrary this resulting variety of ceremonies in the unity of faith, sacraments and authority is a mark of the Church's vitality and universality and adds to the beauty of homage paid the Lamb of the Altar. Volumus ut omnes Catholici non ut Latini sint"—we want all to be Catholics not to be Latins— (Benedictus XIV).

The Maronite Liturgy is but one of the Oriental Rites. It has always enjoyed the supreme approval of Rome. As a manifestation of its attachment to Rome, the name of the Pope is mentioned in the Mass before that of the Patriarch and the Bishop.

The Maronite Rite is one of the oldest in the Church, being the ancient Syriac Liturgy of Antioch ascribed to St. James the Less, first Bishop of Jerusalem. It deserves special veneration, for its liturgical language, the Syriac, also called Syro-Chaldaic or Aramaic, is the very language sanctified by the lips of Christ.

Glory of the Maronites: Their Perpetual Catholicity

The Eastern Churches are divided into different groups or Churches, and each Church or Rite has a corresponding non-Catholic one. The only exception is the Maronites. They have no dissident counterpart. Briefly, "Maronite means Roman Catholic" no further explanation is necessary, which is not the case for other oriental Communities (Catholic—non-Catholic).

The perpetual union of the Maronites with Rome

is their proudest glory. This staunch attachment of the Catholic Lebanese People to the See of Peter made of their country the bulwark of Christendon in the East. The Popes are unanimous in praising the constant loyalty of the Maronites to Holy Mother Church. Leo XIII seems to resound the echo of his predecessors when he extolls the "constancy with which, in the midst of many crises, they (Maronites) have preserved intact and immaculate the Catholic Faith."

Not only did these people keep the faith, but history pays them an outstanding testimony for their cooperation in the return of other dissidents to the Catholic Church. Lebanon, organized after World War I, as a Republic with Beirut capital, is a country completely distinct from Syria. It is the only nation with a Christian majority throughout the entire eastern Mediterranean area. Now more than ever, it emerges as providentially destined to protect the truth and the right. With its pro-Western religious and educational tendencies and its Arabic affiliations, Lebanon can fittingly serve as a "bridge" of mutual understanding and pacification between the East and the West.

The Maronites, with a half million members spread throughout the Middle East, retain Lebanon as their main cradle. Another half million emigrated to foreign lands where they have established important colonies. In the United States of America, they founded forty-five churches which are constituted under the administrative jurisdiction of the American Hierarchy, but they have the obligation of maintaining their own proper Rite.

The Maronites will continue to support Holy Mother Church in its struggle to convert the separated brethren of the East. Yet, wisely, the Church not only

permits but even orders the preservation of the integrity of the different Rites. Holy Mother Church considers the Oriental Catholics as the best means of bringing back to the common fold other dissident brethren who, although separated, are still members of the same race and of the same religious traditions and customs.

Let us work and pray with the Church to that end. Following the example of his predecessors, John XXIII, in his first message to the world, extended the same "loving invitation to these separated brethren." In doing this, the Popes are but urging the fulfillment of the wish of the Divine Master Who prayed and died for all to the effect that "there shall be one fold and one shepherd."

We, American Catholics of Lebanese descent, piously place this ardent wish for Oriental Unity with Rome, in the hands of our Blessed Mother, the heavenly Patroness of our Mountains, exalted in the Bible as the Cedar of Lebanon: "Queen of Lebanon and the whole East, pray for us.

The Holy Maronite Mass
Similarities and Differences with the Latin Rite

Among the Eastern Churches, the Maronite resembles most closely the Latin: the same sacred vestments and vessels, the same unleavened bread for the Mass, and distribution of Holy Communion to the faithful only under the species of bread. This is another sign of a closer conformity with the Holy Roman Church as will be related further.

There are, on the other hand, many differences in the Liturgy of the Mass; but these differences are not essential; for the Mass in both Rites is the same, the sacrifice of Christ on Calvary. The differences are only in the externals, namely, the language and the procedure in the ceremonies.

Principal Differences in the Mass: Between Maronite and Latin

1—The Missal in the Maronite Mass is kept on the *right* side of the Altar (the celebrant's right facing the people). In the Latin Mass it is moved from one side to the other.

2—In the Maronite Mass the celebrant prepares the bread and wine at the *beginning* of the Holy Sacrifice. In the Latin, this preparation of the Offertory comes only after the Gospel.

3—*Incense* is used in the Maronite Mass frequently, in the low as well as in the high Mass; namely, four times, the last one taking place after the Gospel.

4—The Consecration presents three differences, although the Aramaic text used is the same as the Latin.

In the Maronite Mass, the Consecration follows the Sanctus *immediately*—it is said *aloud*—and it is *not followed* by the Elevations, but two Elevations are made a short time later in the Mass. In the Latin, on the contrary, it is separated from the Sanctus by a noticeable interval—it is said in a low voice—and it is followed by the Elevations. As the Consecration is the central part of the Divine Sacrifice, it is important to keep these differences in mind.

5—In the Maronite Mass the *server* has a larger part than the Latin server. He is virtually occupied throughout the Mass in singing and in dialoguing with the priest.

6—In the Roman Liturgy there is unity in the *Canon* of the Mass, while in the Maronite there are several Canons, called *"Anaphoras* or Nafoors," composed by different saints.

7—In the Latin Mass, the priest consumes the two Species at one time, immediately after the Agnus Dei. In the Maronite Mass, the celebrant consumes a part of the Sacred Species *before* and the remaining portion *after* the faithful have received Communion and the congregation has been blessed with these same sacred Species.

8—While in the Latin Mass there can be but one celebrant the Maronite admits *Concelebration,* that is the offering of the same Mass by several priests at one altar. Consequently, there are then as many Masses said and attended as there are celebrant priests.

9—The main difference appears in the language used, Syriac (not Syrian) called Aramaic spoken by Our Lord. Aramaic still remains the liturgical language. To it, Arabic was introduced for the understanding of the people.

"OUR HIGH PRIEST"

Courtesy of St. Anthony's Guild, Paterson, N. J.

The Holy Maronite Mass
In Action

Presented in
a New Method of Illustration,
Translation and Explanation

I. *The Celebrant Enters the Sanctuary*

(Stand)

When the priest enters the sanctuary, the congregation stands. Vested with the sacred garments of his holy priesthood, the minister of God approaches the altar. He is about to perform an act that even the angels may not perform: the Holy Mass. The priest kisses the altar, which represents Christ. He honors also the martyred Saints whose relics are kept in the altar stone. He says the "entrance" verse or *Introit* (in Syriac: *Lbitokh Alloho).* This will be solemnly repeated again three times during the first part of the Mass. The Introit is a remainder of the processional chant which the people in the first centuries sang while the priest approached the altar to begin Mass.

The priest starts by the preparation of the bread and wine for the sacrifice. In our liturgy, the preparation of the bread and wine for the Sacrifice (of the Mass) opens the Mass, but it is completed *at the* unveiling of the Oblation after the Gospel. This part of the Mass is called *Offertory*. More than once during the Mass, the celebrant refers to the offerings of the people. In fact, in former times the people used to bring the necessary material elements for the Mass (bread, wine, etc.). This was called the offertory procession. The celebrant selected what was needed for the Sacrifice. The remainder was reserved for the support of the priests or given to the poor. The *offertory collection* now replaces this old custom.

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Opening Hymn

CHOIR

Arabic Text

مستعدٌ قلبي يا الله مستعدٌ قلبي •
اسبح وارتل بتمجيدي •

English translation

My heart is ready, O God; my heart is ready; I will sing and chant praise (Ps. 107:2).

Phonetic (Arabic)

Mosta 'heddon albee ya allah mosta 'heddon albee, oosabbeh wa oorat tel betam jeedee.

Choir: Hymn to Jesus, Light of the World

Phonetic

Sabbehoo rabba ya jameea shoo-oob Halleluia.

a) Benoorak rabbana, Yasooh nastaneer, ya inal-anwar, ya zatan noor alhaee'ee ya shams alaktar, ah-hellna leedowak almmoodee, wafee sabahek albaheg nasdadee. Halleluia.

b) Mariam ad estafakeel Elah men binal alameen, eez raakee athar wa an'aa jameehal mowloodeen. Teessaat ashooren fikee ad a'am wa men jesmekee akhaz jesman tamm. Halleluia Barake more.

c) Alhayool lazee mata soma am, wa'a am almaye-teen, wa'hta shaja'ha lelbaleein, warraja leeroeedeen, falya'om wayanhod hayan back, kolloo moomenen beserree thaloo thak.

English

Praise the Lord, all ye Nations. Alleluia.

a) In Thy light, we see the light, O Jesus, Who art the fullness of light. Thou art indeed the light Which illuminates the whole world. Enlighten us with Thy shining light and grant us to rejoice at the rising of Thy bright dawn. Alleluia.

b) Blessed Mary! God has chosen thee from amongst the whole world, as He saw thee the most pure of all creatures. For nine months He remained in thy womb, and from thy body He has taken His own. Alleluia.

c) O, living Son of God, Who hast died, hast risen and given life, hope and courage to the dead, grant to those who believe in the mystery of the Holy Trinity, to rise to the glorious and eternal life.

Choir or Server—(continued)

Opening Hymn (Arabic)

خدمة القداس اليومي

ك : الكاهن ش : الشماس .

ش : سبحوا الرب يا جميع الشعوب
هاللويا . بنورك ربنا يسوع نستنير يا عين
الانوار ياذات النور الحقيقي ياشمس الاقطار .
أَهلنا لضوءك المضي . وفي صباحك البهج
نستضي .

مريم قد اصطفاكِ الاله من بين العالمين .
اذ رآكِ اتقى وانقى جميع المولودين . تسعة
اشهر فيكِ قد أقام . ومن جسمكِ اخذ
جسماً تام . ه

الحيُّ الذي مات ثم قام وأقام المائتين واعطى
الشجاعةَ للباليينَ والرجاء للراقدين . فليقُم
وَينهض حياً بك كلُّ مؤمن بسرِ ثالوثك .

Server—(continued)

Psalm 102: Barekee Ya Nafsee

Phonetic

a) Barekee ya nafsee leerrabb, wajameehoo ma fee batenee lee esmehee lhoddoos.

b) Barekee ya nafsee leerrabb, wa la tanseye jameeha mookafahatehee.

c) Allazee yaghferro jameeha zoonoobekee, wa yashfee jameeha amradedee.

d) Allazee younajjee men albala hayatatakee, wayoukallelookee berrahmate warrafat.

English

a) Bless the Lord, O my soul, and let my whole being bless His holy Name.

b) Bless the Lord, O my soul, and forget not all His benefits.

c) Who forgives all your faults, who heals all your infirmities.

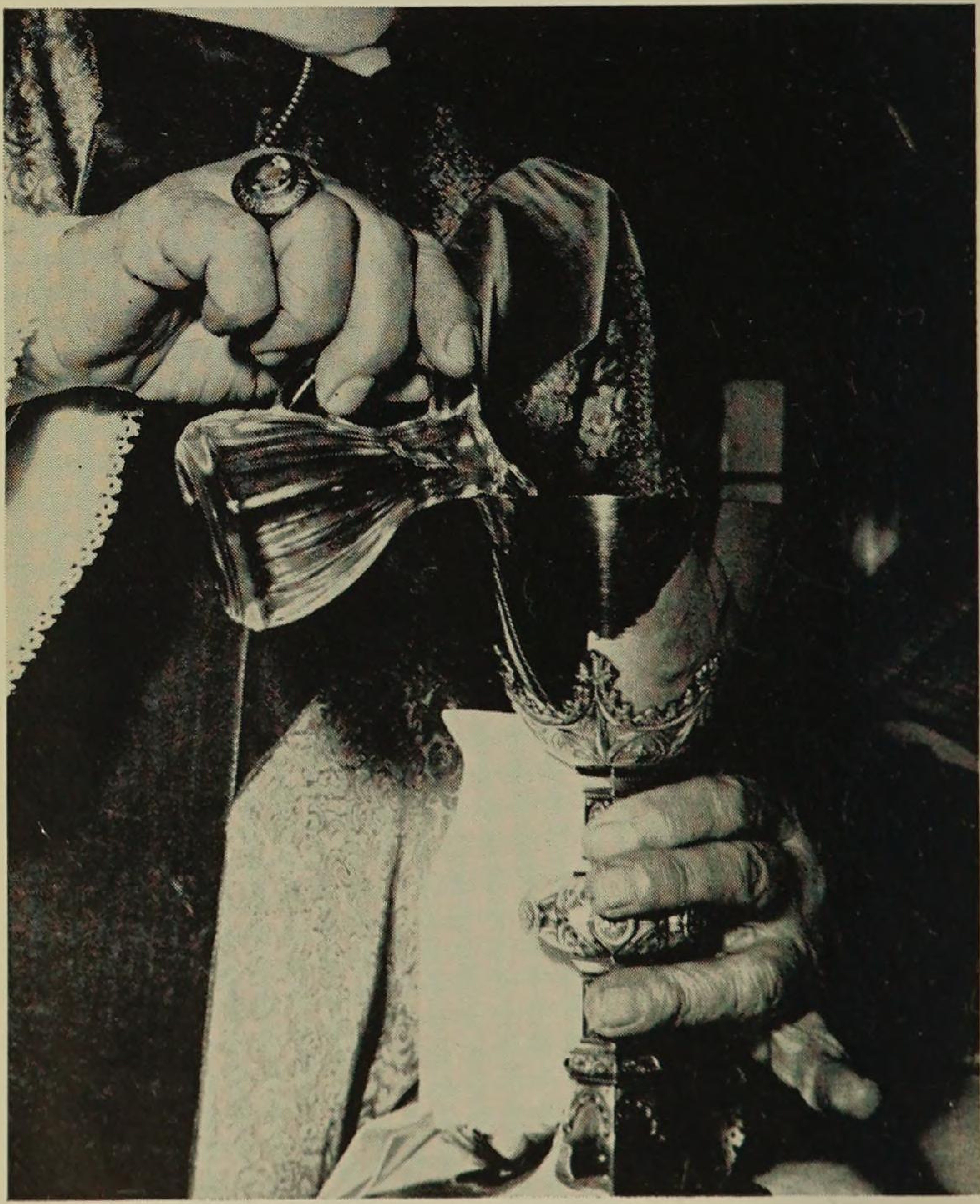
d) Who redeems your life from destruction, who crowns you with grace and mercy.

المزمور المائة والثاني

باركي يا نفسي الرب وجميع ما في باطني لاسمهِ
القدوس . باركي يا نفسي الرب ولا تنسي جميع
مكافأتهِ . الذي يغفر جميع ذنوبك . الذي يشفي
كل أمراضك . الذي ينجي من البلى حياتك .
الذي يكللك بالرحمة والرأفة .

II. *Priest Pouring the Wine Into the Chalice*

(SIT)



Priest, Holding the Host, says:

"Accept, O God, these gifts which my poor sinful hands present to Thee. Remember in Thy Goodness, the living and the dead for whom they are offered."

Priest pouring wine:

"And this *wine,* which is the symbol of the blood that flowed for us from the side of Thy most beloved Son, Our Lord Jesus Christ, I place in this Chalice, the Chalice of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Priest pouring few drops of *water* into the Chalice:

"And this *water,* which is the symbol of the water that flowed from the side of Thy most beloved Son, Our Lord Jesus Christ, I mingle in the Chalice of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The *mixture* of a few drops of *water with the wine* recalls the Blood and Water which flowed from Our Lord's side while He hung on the cross and His Sacred Heart was pierced by a lance. This symbolizes also the mystical union of the faithful with Christ, the water representing the faithful and the wine, Our Lord.

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The Confession at the Foot of the Altar

Priest: In the name of the Father, and of the Son, and of the Holy Ghost. Amen. O God, I beseech Thee to render me worthy to approach Thy pure altar, without stain or defilement, for I am a sinful servant; I have committed offenses and sins before Thee, and I am unworthy to approach Thy pure altar and Thy Holy Mysteries; but I entreat Thee, and address myself to Thy generosity and to Thy mercy; *(Striking his breast)* O Clement, O Merciful, O Thou Who lovest man, cast down upon me a glance of mercy and of kindness; make me worthy to stand before Thee, now and always; grant that the grace of Thy Holy Spirit may descend upon me; purify me from my sins; sanctify this Oblation; deign to grant remission of sins to those for whom I offer it: to me, to my father and mother and to all the faithful, living and dead, who have cooperated and labored with me; grant them, O Lord, to share Thy heavenly kingdom with Thy saints and Thy elect, who have been pleasing to Thee by their good works; through the intercession of Our Lady, Mother of Light, of Saint John the Baptist, and all of the saints. Amen.

III. *The Confiteor*

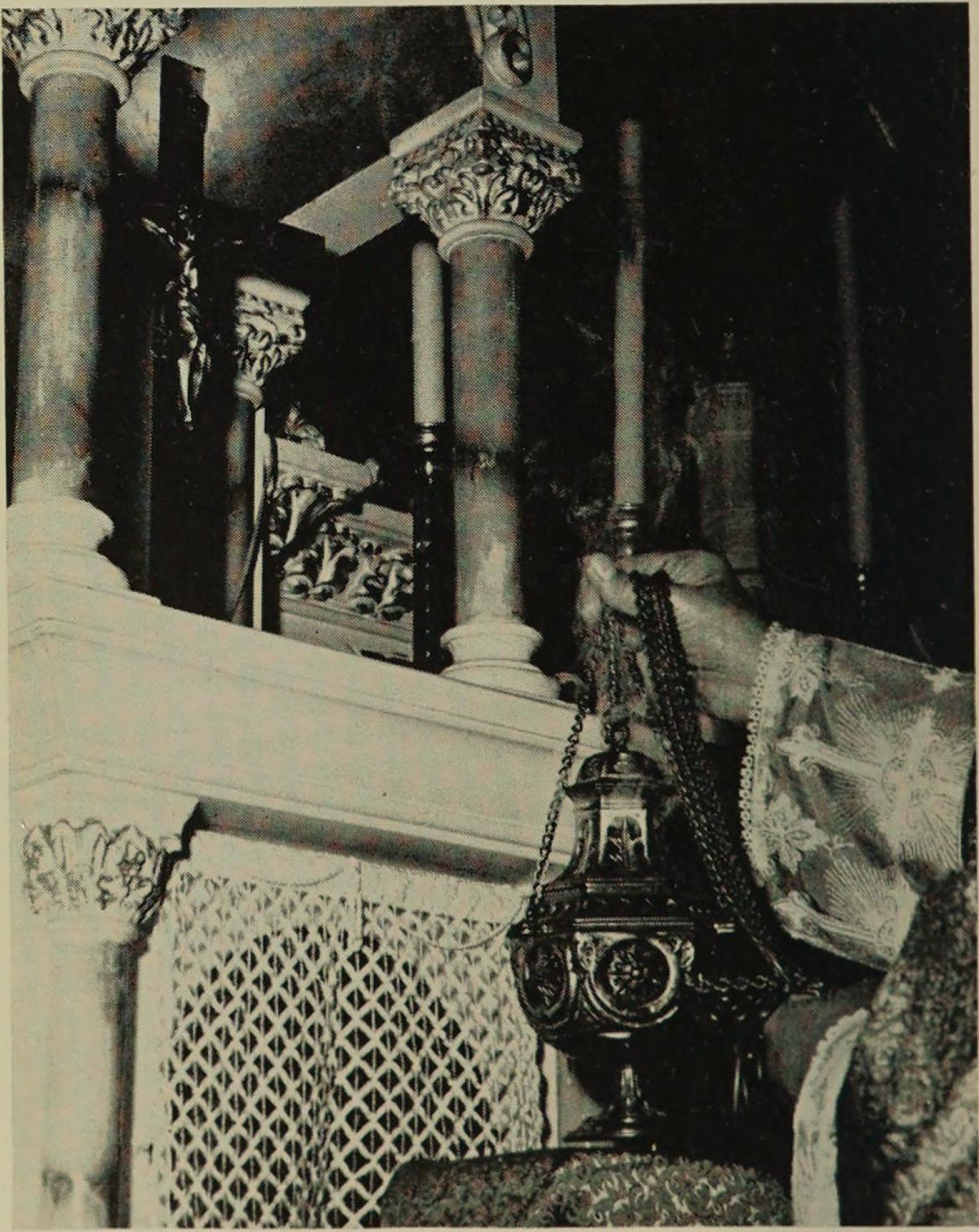
The sign of the cross, repeated frequently, reminds us that Christ's death on Calvary is offered anew at the Mass for the salvation of the world. This public confession of sins and the striking of the breast declares the priest's unworthiness to approach the altar of God.

صلاة الاستعداد تحت درجة المذبح

الزنجير الاول

اللهمَّ اسألك ان تجعلني مستحقاً للتقدم الى مذبحك الطاهر بلا عيب ولا دنس لاني عبد خاطئ قد اقترفت الخطايا والقبائح بين يديك ولست اهـلاً للتقدم الى مذبحـك الطـاهر ولا الى اسرارك المقدسة لكنني اتوسل اليك . واسأل جودتك ورحمتك يا حنون يا رحوم . يا محب البشر . انظر الي بعين الرحمة والرضى واجعلني مقبول الوقوف بـين يديك في هذه الساعة وفي كل وقت واحلّ عليَّ نعمة روح قدسك وطهرني من خطاياي وقدس هذه التقدمة وامنح بها غفران الخطايا ومحو الذنوب لمن تقدم من اجلهم ولي ولوالديّ والكل من تعب واشترك معي من الاحياء والاموات المؤمنـين اجعل لهم يا رب ذكراً صالحـاً في ملكوتك السماوي مع ابرارك وقديسيك الذين ارضوك باعمالهم الصالحة بشفاعة السيدة ام النور ومار يوحنا المعمدان وجميع القديسين آمين .

IV. *The First Incensing (Hymn: Ekbal ya waddat tiebien)*



The priest ascends the altar steps, singing with the choir the first entrance chant, incensing the Oblation and the people.

Entrance Chant (Introit)

English

Priest: I will go in to the altar of God and to God who gives joy to my youth. O God, I have entered into Thy house and have knelt before Thy throne. O heavenly King, forgive me all my sins.

Choir: O heavenly King, forgive us all our sins.

Priest: Pray for me, for the love of Our Lord.

Choir: May God accept your oblation and have mercy on us through your prayers.

Phonetic

Priest: Lbietokh aloho hailet. Wakdom bim de-elokh soghdait—malko shmayono haso lee khool dahteet lokh.

Server: Malko shmayono hasolan khool dahtienan lokh.

Priest: Salow wa'hlie maitool moran.

Server: Alohon 'abel oorbobokh—wnet raham a'h-line balsloo tokh.

Incensing

This act is performed four times during the Mass; the celebrant incenses the Oblation each of the four times and the congregation three times. The last incensing is during the Creed. The smoke of the incense rising heavenward represents our prayers ascending to the throne of God and His showering of graces upon us in return. The Apocalypse (8:3) mentions the angel offering incense to God with "the prayers of all the saints upon the golden altar."

Aramaic (Entrance Chant)

ܦܘܪܫ

ܐ: ܒܬܪܥܟ ܐܠܗܐ ܡܠܟܐ

ܘܩܪܝܬ ܟܠܗ ܕܝܕܝ ܦܫܝܛܐ

ܡܚܝܠܐ ܡܣܟܢܐ ܕܚܛܗܐ ܠܗ

ܟܠ ܕܚܛܝܬ ܠܟ

ܐܒܐ ܡܫܒܚܐ ܫܡܥ ܠܝ

ܢܚܬܐ ܠܟܝ ܒܟܠ

ܕܣܝܒܪܝ ܠܝ

ܗܘܐ ܝܠܗ ܚܣܝܡܗܬܐ

ܡܪܝ

ܐܒܐ ܐܠܗܐ ܢܣܒܠ

ܒܪܘܚܝ ܘܠܒܪܢܫܐ

ܚܛܝ ܕܝ ܠܗܘܝ *

First Incensing

Priest and Choir: Accept, O Thou Who lovest repentant sinners, the sweet smelling incense which the faithful children of the Church offer to Thee through the hands of the priests, to appease Thy Divinity—As Thou didst accept the sacrifice of Abraham up on the top of the mountain, and wast pleased with the odor of incense which the priest, Aaron, offered to Thee. Deign to accept, as pleasing to Thee, the perfume of our incense as a satisfaction for our offenses, O most Merciful God. Lord have mercy on us, Lord have mercy on us, Lord have mercy on us.

Phonetic

EKBAL YA WADDAT TIEBEEN

Ekbal ya waddat tiebeen behnoo helmak wa' hzoobtak elbakhoor almo'addam lak men almoomeneen abna bee'htak bydee arbabel kahnoot leeredak rabbana wrahat lahootak—Kama abelt bras ettoor oorban Abrahim khaleelak shebh ma lazzat lak tyoob Haroon kahen sha'hbak yelez lak rabbana bakhoorna warda 'hanna mowlana bewoofoor rahmatak.

اقبل يا واد التائبين بحنو حلمك وعذوبتك
البخور المقدم لك من المؤمنين ابناء بيعتك
بايدي ارباب الكهنوت لرضاك ربنا وراحة
لاهوتك. وكما قبلت في رأس الطور قربان
ابراهيم خليلك وشبه ما لذت لك طيوب
هارون كاهن شعبك يلذ لك ربنا بخورنا
وارضَ عنا مولانا بوفور رحمتك

The Gloria

Priest and Choir: Glory to God in the highest and on earth peace to men of good will. Glory be to the Father, and to the Son, and to the Holy Ghost, from eternity to eternity. O Lord, open my lips and my mouth will speak Thy praises. Set a watch, O Lord, before my mouth and a guard upon my lips, that my heart may not incline to evil words and commit the works of iniquity. Be mindful, O Lord, of Thy mercies and of Thine eternal graces, and recall not the follies I have committed, but according to the abundance of Thy mercy remember me. O Lord, I have loved the service of Thy house and the place where Thy glory dwelleth. Holiness, O Lord, should grace Thy house throughout the length of the days. Praise the Lord all ye people, praise Him all ye nations, because His grace is multiplied upon us, and the truth of the Lord remains forever. Glory be to the Father, and to the Son, and to the Holy Ghost, from eternity to eternity. And on earth, peace and good will to men.

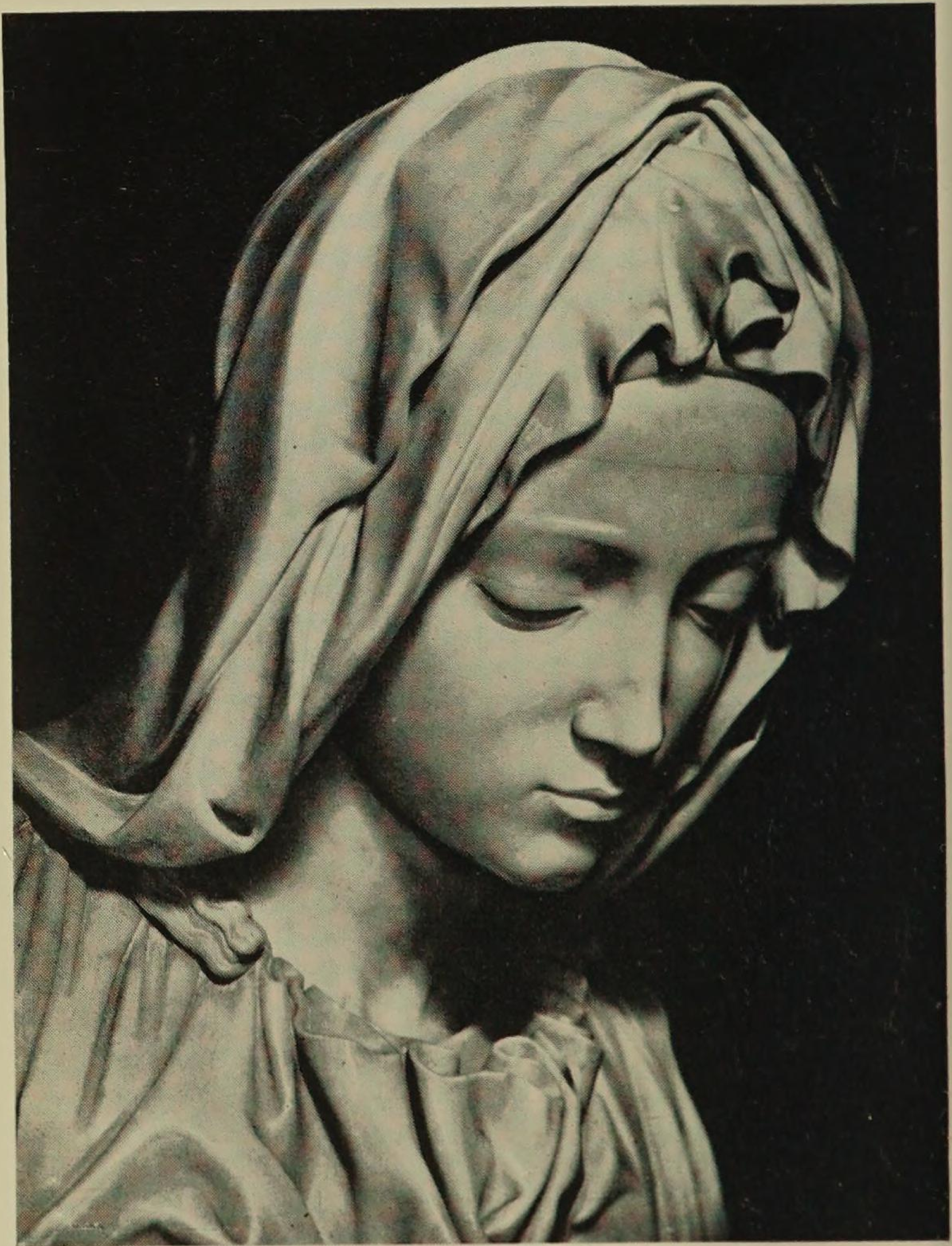
Phonetic

Almajdoo lellah fee al'hola wa'halal arthis-salam warrajas-saleehoo lebaneel bashar. Eftah allahomma shafatie leeyookhber famee bemajdak; eftah allahomma shafatie leeyoorattel famee betasbehatak. Almajdoo lelab walebnee warrooheel oddos wa'halal arthis-salam warrajas saleeho lebaneel-bashar.

The Gloria

الكاهن والشماس معاً : المجد لله في العلاء
وعلى الارض السلام والرجاء الصالح لبني
البشر . المجد للآب والابن والروح القدس
من الآن والى ابد الابدين افتح يا رب
شفتيّ ليخبر فمي بتسبحتك اقم يا رب حارساً
لفمي وحافظاً لشفتيّ لكي لا يميل قلبي الى
كلام الشرير ولا الى اعمال الاثم اذكر اللهمّ
مراحمك ونعمك الابدية ولا تذكر خطاياي
التي فعلتها لكن اذكرني حسب مراحمك لقد
احببت يا رب خدمة بيتك وموضع محل
مجدك . لبيتك ينبغي التقديس يا الله طول
الايام سبحوا الرب يا جميع الشعوب ومجدوهُ
يا جميع الامم لان رحمته قد عظمت لدينا وحق
الرب يدوم الى الابد . المجد للاب والابن والروح
القدس من الان والى ابد الابدين وعلى
الارض السلام والرجاء الصالح لبني البشر .

V. *The Blessed Virgin Mary*



Priest: Let us who commemorate the Blessed Mary ever Virgin, Mother of God, with hymns and praises, present her to her Son as our advocate and patroness, saying: "O

Lord, through the intercession of Thy Mother, do Thou remove from the earth and its peoples the wounds and scourgings of wrath, resolve conflicts and rebellions, deliver us from war and captivity, from famine and disease. Have compassion on our weaknesses; help us in our distress; save us from injustice. Give eternal rest to the faithful departed from our midst, and prepare for all of us a worthy passing and departure, that we may render glory to Thee forever and ever.

Server: Amen.

الكاهن: بينما نرفع التمجيد والشكران
وتراتيل الروح القدس. فلنمدح الآن
تلك الدائمة البكارة والدة الاله مريم .
ونقدمها مبتهلة عنا الى الابن المولود من
احشائهـــا قائلين : أجز اللهم بصلوات
والدتك ضربـات الغضب وسياطـه عن
المسكونة كلها . سكن الفتن والاضطرابات
وامنع الحرب والسبي والجوع والوباء .
ترأف على حقارتنا . اشف أمراضنا .
ساعد مسكنتنا . وانتصر لظلامتنا . وأرح
الموتى المنتقلين من بيننا . وأهلنا جميعا
لآخرة صالحة امينة فنصعد لك المجد
والشكر الآن وكل أوان والى دهر
الداهرين .

الشماس : آمين .

To the Blessed Virgin—Hymn

Choir: We make the commemoration of Mary, the Mother of God, the Prophets, the Martyrs, the Apostles, the Priests, all the children of the Church and all the just from generation to generation, forever and ever.

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Pray for us, O most pure of creatures; be our help as it is Thy manner to do. Look upon us as being in the most urgent need; have mercy on us, O most pure virgin. Indeed, pray always for us, O Virgin, lest we perish through our own wrong-doings. Intercede for us, to your Divine Son and obtain for us mercy. O Lord, have mercy on the souls of the departed and give to them rest and everlasting life. Glory be to Thee, O Lord: our desire and hope is to praise Thee forever and ever. Amen.

Phonetic

Innana nazkor omn Allah Maryam kolla heen walanbeya washoohada w'asselleeheen.

Walkahnat wabna albee'hat kool alkhayereen jeelan fajeelan labad elabadeen wahdahreed dahereen.

Salatookee ma'hna ya athar al'hebad koonee lana 'hown hasab almo'htad hoowaza haloona lettalaf ashraf erhamena ya bareeya men alfasad. Ya batool salee dieman leeajleena lalla nahlek men ebal sharreena. Otlobee tadarra'hee leleahe ebneekee lkyma betalbatekee yarhamna.

Nayeh warham nofoosa rakedeen behayat al-kholood wa-badeel abeeden.

Rabbona nomajedak, rajana noo'hazzemak, amalna noosabbehak ledahr eldaheeren.

ش : إننا نذكر ام الله مريم كل حين .

والانبيا . ثم الشهدا . والسليحين والكهنة

وابناء البيعة وكل الخيرين . جيلاً فجيلاً الى

ابد الابدين ودهر الداهرين :

(ثم يقول) صلاتك معنا يا اطهر العباد .

كوني لنا عوناً حسب المعتاد . هوذا حالنا

للتلف اشرف ارحمينا يا برية من الفساد .

يا بتول صلي دائماً لاجلنا . لئلا نهلك

من قبل شرنا . اطلبي تضرعي للاله ابنك

لكيما بطلباتك يرحمنا هلمّ بسلام ايها الانبياء.

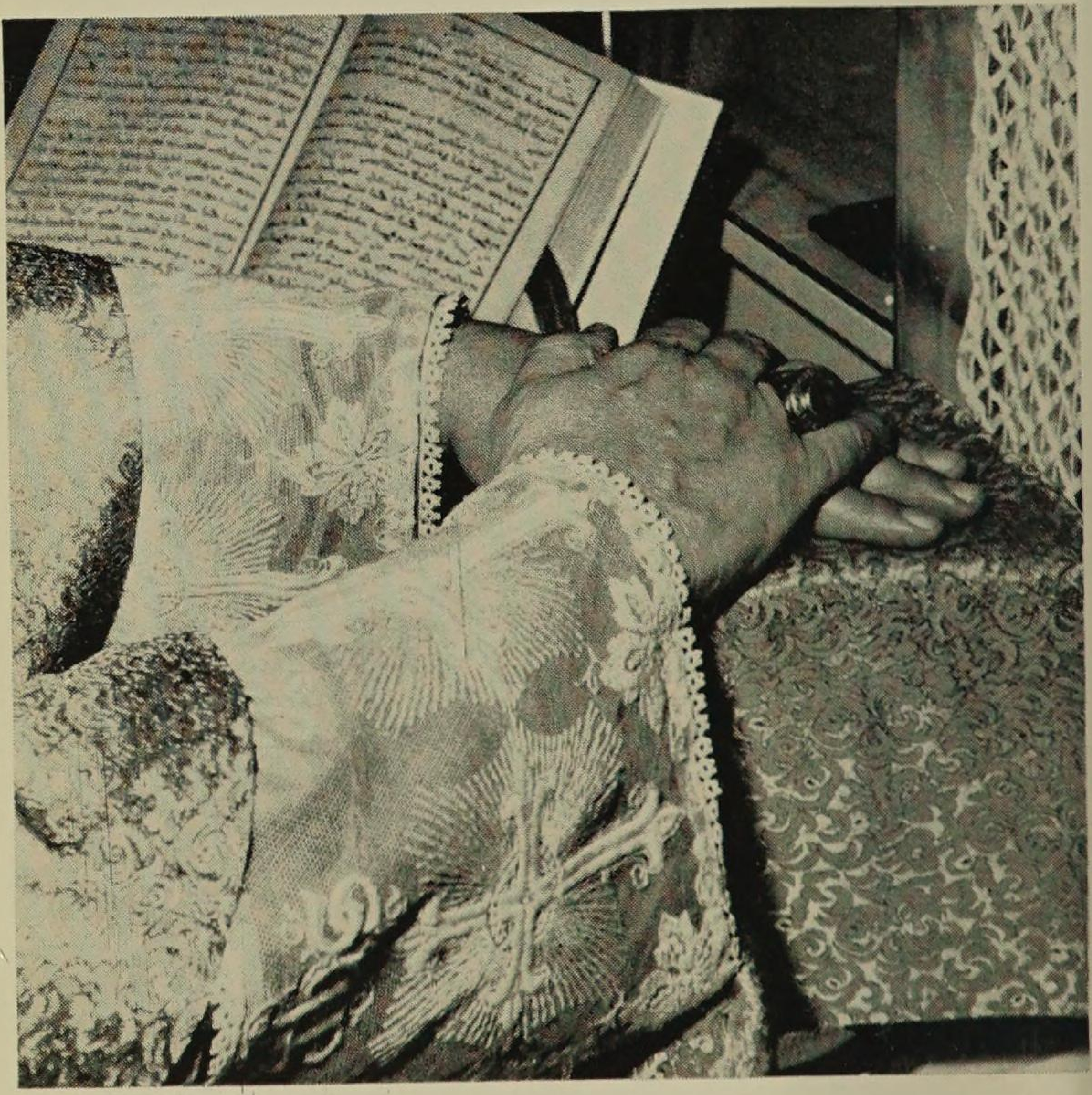
انديا المخلص يسوع المجيد :

نيح وارحم نفوس الراقدين . في حياة

الخلود لابد الابدين . ربنا نمجدك رجانا نعظمك .

املنا نسبحك لدهر الداهرين .

VI. *Commemorations and Mementoes*



Priest: "We present to Thee this odour of sweetness, O Jesus Christ, Only and Eternal Son, in memory of Thy Mother and of Thy Saints that it may be pleasing to Thee, to Thy Father and to the Holy Ghost, now and always."

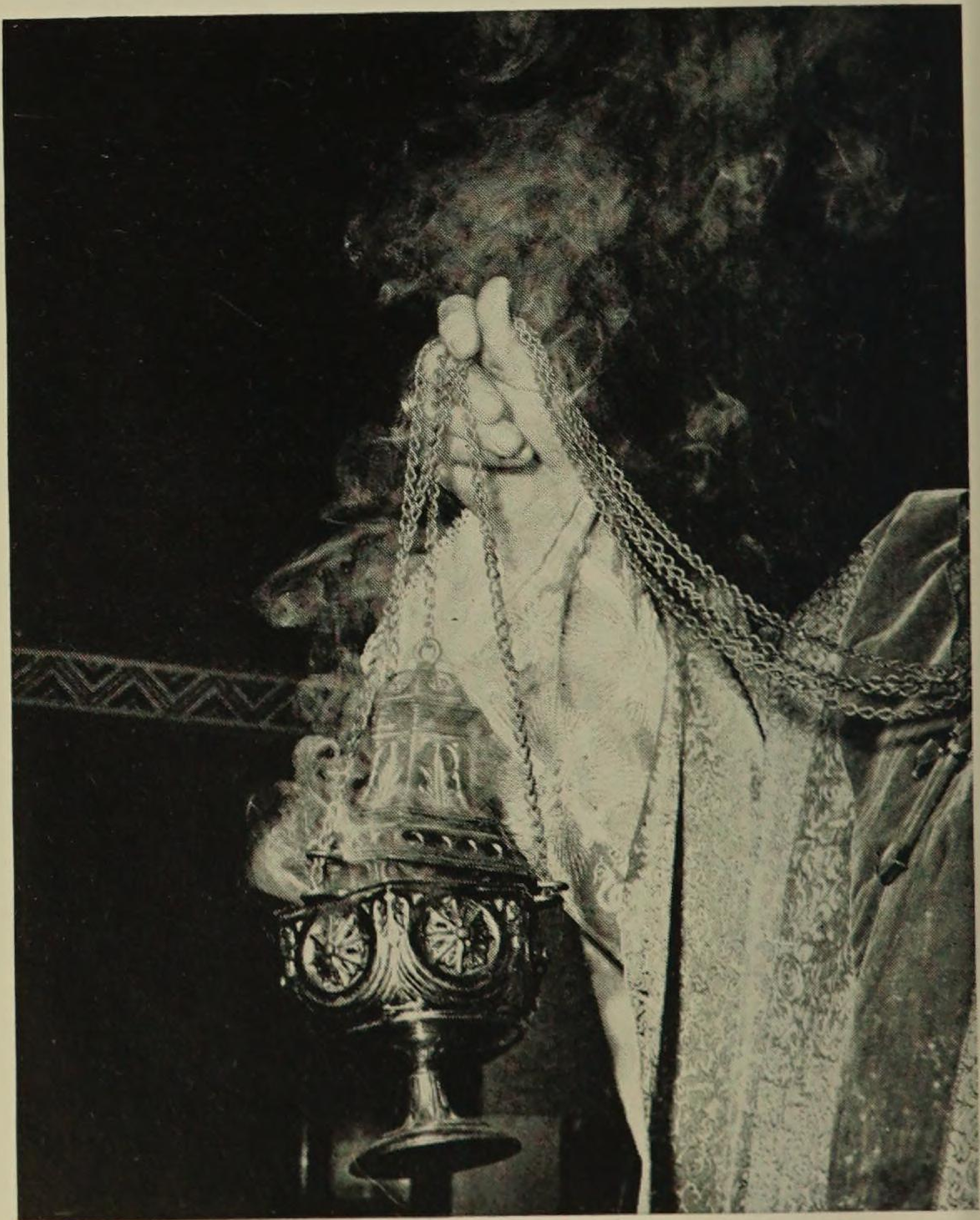
Special Intention: "Be mindful, O Lord, of thy servant (N) for whom this sacrifice is offered. O, Lord God, pardon his (her) offenses, and blot out his (her) sins. Vouchsafe eternal rest to the souls of his (her) deceased, and preserve them from evils and afflictions. Amen."

✠

Commemorations and Special Mementoes

The priest, *spreading his hands over the Oblation,* offers prayers for the sick, for the deceased, for his father and mother, and for the principal intention for which the Mass is offered. The spreading of the hands over the Oblation recalls what the priest in the Old Law was doing before offering the animal for the sacrifice. The laying of his hands over the lamb, goat, or other animal to be slain showed that the sins of the repenting sinner, who offered this victim, were remitted and transferred to the animal which suffered death in the sinner's place. In the Mass, the spreading of the hands similarly demonstrates in a visible and forceful manner that Christ on the altar is offering Himself as a Victim in our place for the remission of our sins.

VII. *Second Incensing (Hymn: Erhamnee)*



During this incensing, both the priest and the choir chant the Miserere (Have mercy) Psalm 50, the fourth penitential psalm. It is a plea of mercy to God composed by King David after his sin. In confessing his sin and begging forgiveness, the great prophet in return offers to God the sacrifice of a contrite heart. Let us imitate his spirit of contrition.

The Second Incensing—Miserere—(Psalm 50)

Have mercy on me, O God, according to Thy great mercy. And, according to the multitude of Thy tender mercies, blot out my iniquity. Wash me yet more from my sin. For I know my iniquity, and my sin is always before me. To Thee only have I sinned and have done evil before Thee, that Thou mayest be found just in Thy sentence, upright in Thy judgment, for behold, I was conceived in iniquities; and in sins did my mother conceive me. For behold, Thou hast loved truth; the uncertain and hidden things of thy wisdom Thou hast made manifest to me. Thou shalt sprinkle me with hyssop and I shall be cleansed; Thou shalt wash me and I shall be made whiter than snow. To my hearing Thou shalt give joy and gladness, and the bones that are humbled, shall rejoice. Turn away Thy face from my sins and blot out all my iniquities. Create a clean heart in me, O God, and renew a right spirit within my bowels. Cast me not away from Thy face and take not Thy Holy Spirit from me. Restore unto me the joy of Thy Salvation and strengthen me with a perfect spirit. I will teach the unjust Thy ways, and the wicked shall be converted to Thee. Deliver me from blood, O God, Thou God of my salvation, and my tongue shall extol Thy justice. O Lord, Thou wilt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I could indeed have given it; with burnt offerings Thou will not be delighted. A sacrifice to God is an afflicted spirit; a contrite and humbled heart, O God, Thou wilt not despise. Deal favorably, O Lord, in Thy good will with Sion, that the walls of Jerusalem may be built up. Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt offerings; then shall they lay calves upon Thy altar. Glory, etc.

الكاهن والشماس معاً : ارحمني يا الله
كعظيم رحمتك وبحسب كثرة رأفتك امح
مآثمي اغسلني كثيراً من اثمي ومن خطيئتي
طهرني لانني انا عارف بآثامي وخطاياي امامي
في كل حين . اليك وحدك خطئت والشر
قدامك صنعت لكيما تصدق في اقوالك وتغلب
في محاكمتك . ها انا ذا بالآثام حبل بي .
وبالخطايا ولدتني امي لانك قد احببت الحق
واوضحت لي غوامض حكمتك ومستوراتها .

القلب المتخشع المتواضع لا يرذله الله . اصلح
يا رب بمسرتك صهيون ولتبن اسوار اورشليم
حينئذ تسر بذبيحة العدل قرباناً ومحرقات
حينئذ يقربون على مذابحك العجول ولك
يليق المجد يا الله .

Phonetic

Erhamnee ya Allah ka'hazeem rahmateeka. Wakamethlee kaseeratee rafateeka amhoo ma'aseemee; aghselnee kaseeran men ethmee, wamen khateeyatee tahhernee. Leeannanee ana 'hareefon be'asamee, wakhatayay amamee fee kollee heen; laka wahdaka akhta'too, washarra oddamaka sana'htoo, leekiema tasdo'oo fee akwaleeka, wat aghleeboo fee moohakamateeka. . . .

Ephramiats

Between the second and third incensing rites, a religious hymn, "Ephramiats," is alternated by the priest and choir, variable according to the feasts.

Hymn to the Blessed Virgin

Phonetic

"NOHDEEKEL SALAM"

Nooh dee kee salaam, ya oom Allah, al-a-wee jabbor, al luz zee owg'ub, a suma wal ard, g'iz-zan wa'tee dor. Nooh dee kee salaam, ya mun ad hut, oom il mookh tor, ubla kow nee shums, we hee ya bat tool lun, fakh rool abkar.

Nooh dee kee salaam, ya im il ibn, wal i bnut il aab, a rub il a-deem, il luz zee kad ja-bal, aa-daam min too-rob. Nooh dee kee salaam, ya mun wa lut-tee, rub al ar-baab, a luz-zee sow-war, how-wa lee Aadaam, lee yush koora wah-haab.

Noo ma jee dak Ya Mun, ashra' min ha, wa bad da dal ghoo yoon, bee tub g'i hee ba da, wa ma shee a ti hee, wa hee dal a noom, laka wa lee waa lee duk, wa rooh hil ood doos, shook run mah toom, sa laa sat a aw neem, laa hoot waa hid li sa bee ma' soom.

Nooh deek muj dun, ya i yoo hal aab, wal i bnool wa heed, wal roohool oo doos, lee nog'ta rahma tun, lee dah reel ja deed.

Hymn to the Blessed Virgin

Arabic

نهديك السلام

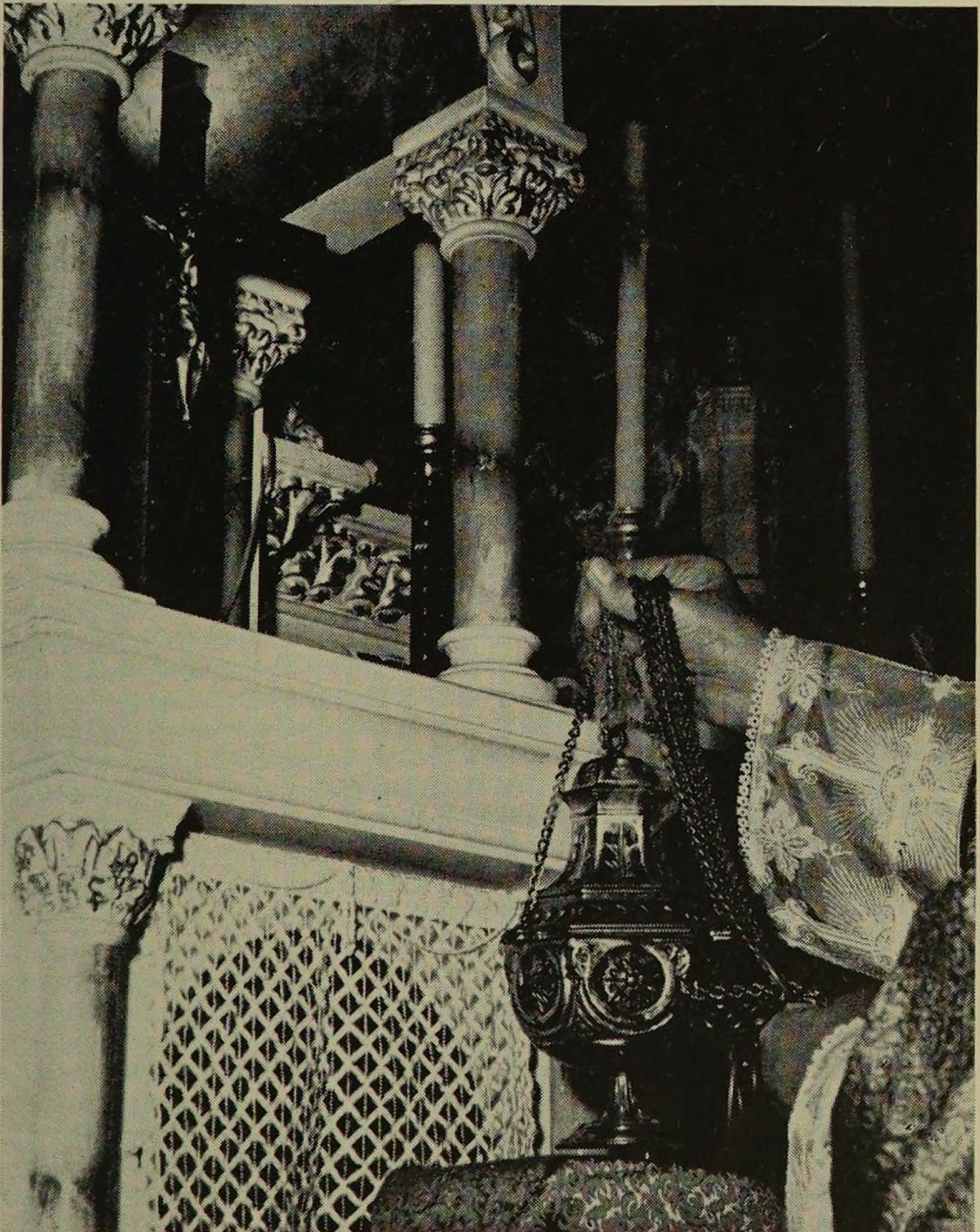
نهديك السلام يا ام الله القوي الجبار
الذي اوعب السما والارض عزاً واقتدار
نهديك السلام يا من اضحت امَّ المختار
قبل كون الشمس وهي بتول فخر الابكار

نهديك السلام يا ام الابن وابنة الآب
الرب القديم الذي قد جبل آدم من تراب
نهديك السلام يا من ولدتِ رب الارباب
الذي صوّر حوا لآدم ليشكرا الوهاب

نمجدك يا من أشرق منها وبدد الغيوم
بطبعيهِ بدا ومشيئتيهِ وحيد الاقنوم
لك ولوالدك وللروح القدس شكرٌ محتوم
ثلاثة اقانيم الهٌ واحد ليس بمقسوم

نهديك مجداً يا ايها الاب والابن الوحيد
والروح القدس لنعطى رحمة في الدهر الجديد

VIII. *Third Incensing (Hymn: Kadishat—Holy)*



At this incensing the priest does not turn toward the congregation but incenses only the Oblation. The Trisagion hymn to the Holy God, so popular in the Greek liturgy, also has a characteristic expression in the Syriac liturgy by *Quadishat Alloho.*

Third Incensing—(Oblation Only)

THE TRISAGION

The Priest incenses the Oblation in the form of the cross three times, singing:

Priest: Holy God, Holy Strong One, Holy Immortal One. *Thrice.*

Choir: Have mercy on us. *Thrice.*

Phonetic

Adeeshat aloho, adeeshat *h*iyeltono, Adeeshat lo-moyooto *(three times).*

Itra-*h*am 'line *(three times).*

ܩܘܪܐ ܬܠܬ ܙܒܢܝܢ

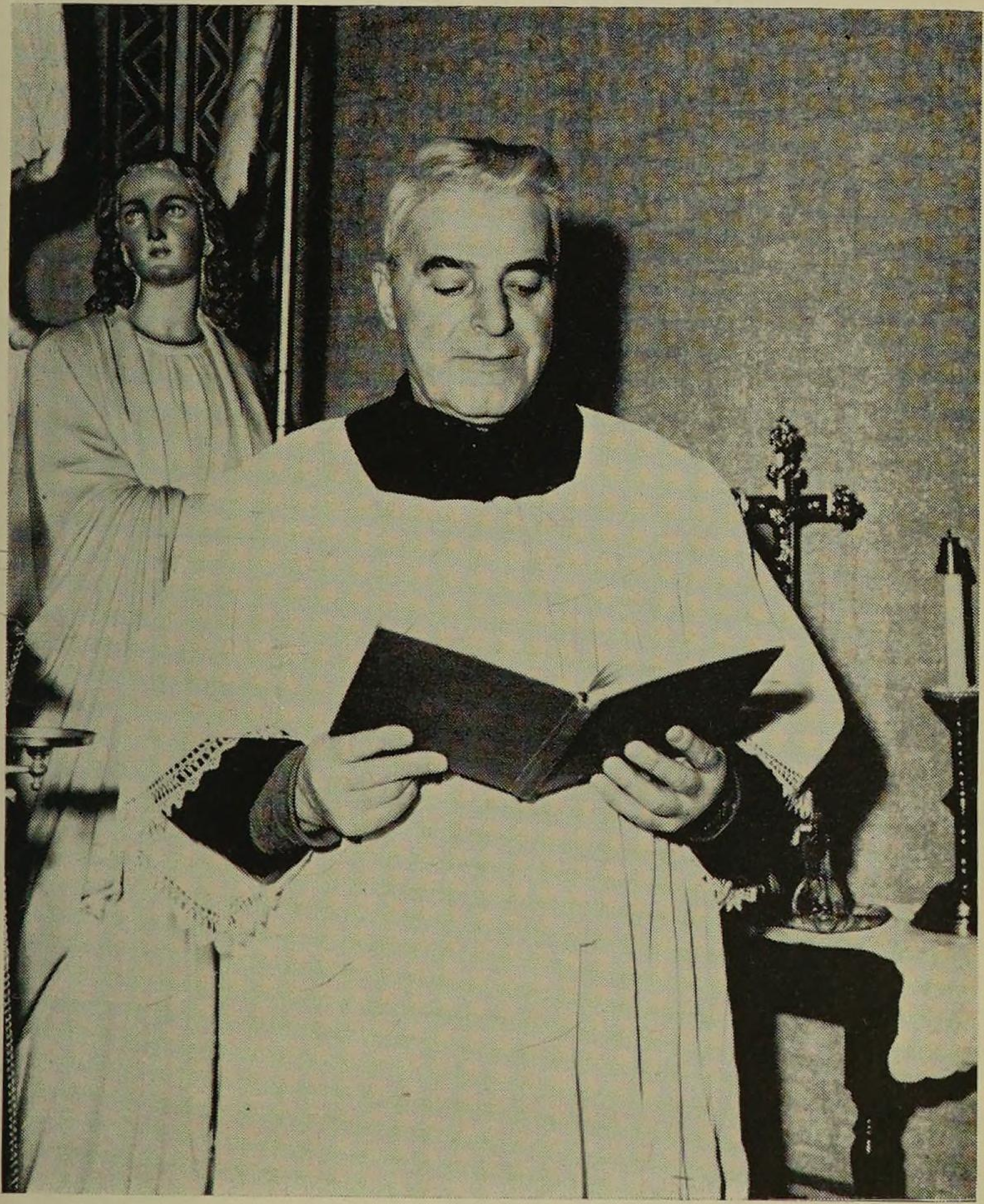
ܩܕܝܫܬ ܐܠܗܐ

ܩܕܝܫܬ ܚܝܠܬܢܐ

ܩܕܝܫܬ ܠܐ ܡܝܘܬܐ

ܡܫܡܫܢܐ ܐܬܪܚܡ ܥܠܝܢ

IX. *The Epistle* (Always taken from St. Paul)



Server: "In the Presence of our Reverend Father, by the will of God, I read, over these pure and holy mysteries, from Paul, the Apostle of Our Lord Jesus Christ. Give the blessing, Reverend Father."

Priest (Making the sign of the cross): "Glory to the Lord of Paul and of the Prophets and of the Apostles. May the mercy of God be upon the readers and the hearers, and upon this city and its inhabitants forever. Amen."

Blessing Before the Gospel

Priest: *(Facing the congregation; all stand)* May the right hand of Our Lord Jesus Christ, the sublime arm of His power and the hidden strength of His magnitude, which contains all blessings and gifts of life, the same that descended upon the Apostles in the holy Cenacle of Sion and also sanctified them in Mount Olivet and blessed them, may it descend, come, and rest upon my brethren, readers and hearers; may it protect them, watch over this country, this city, and its faithful inhabitants, and secure a happy rest for their departed ones forever and ever.

Choir: Amen.

Priest: The Sign of the Cross at start of Gospel reading.

In the name of the Father, and of the Son, and of the Holy Ghost, one God. Amen.

Phonetic

Bismil Aab, wal Ibn, wal Roohil Odoos, Al Elaah alawahad. Ameen.

Blessing Before the Gospel

يتجه الكاهن نحو الشعب اتجاهاً كاملاً فيقف الحاضرون وهو قائل :

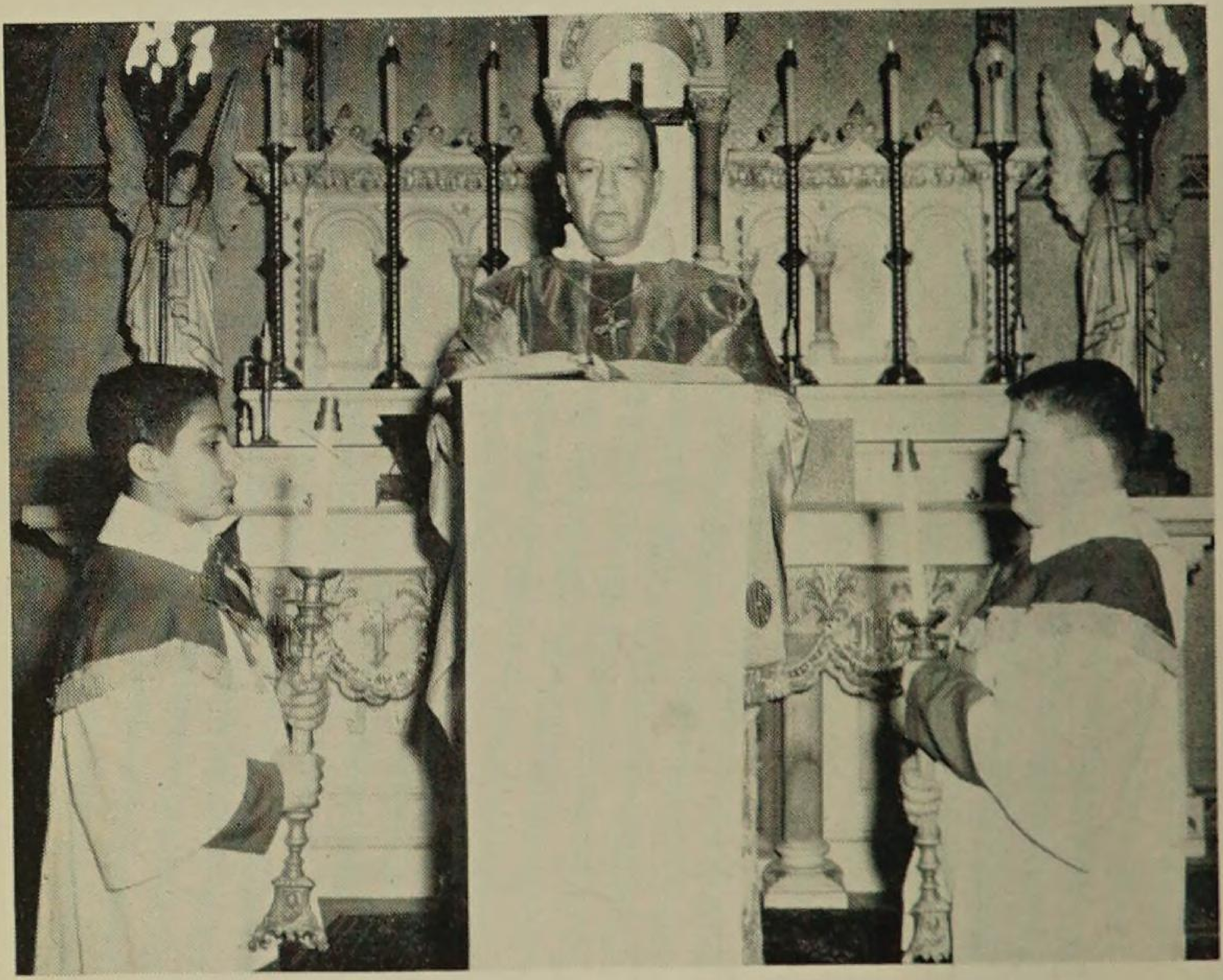
يمين ربنا يسوع المسيح ✠ وذراع جبروته العلي وقوة عظمته الخفية مصدر كل البركات ومواهب الحياة التي قد حلّت على الرسل القديسين في علية صهيون المقدسة فقدستهم وفي جبل الزيتون فباركتهم هي ذاتها تأتي وتحل ✠ وتنزل على اخواني القارئين والسامعين وتحرسهم وتحرس هذا القطر وهذه المدينة وسكانها المؤمنين وتنيل الموتى المؤمنين الذين خرجوا منها راحة صالحة وتحرس ✠ الاحياء المؤمنين الذين يقطنونها في كل زمان الى الابد .

الشماس : آمين .

اشارة الصليب

باسم الآب والابن والروح القدس الاله الواحد . امين

X. *The Holy Gospel*



Priest: "Let us listen to the words which announce salvation and life to our souls, taken from the Gospel of Our Lord Jesus Christ—according to St. (N) (Matthew, Mark, Luke or John)—Who has spread life throughout the world."
Server: "Stand ye in silence, listeners, for the Holy Gospel is about to be read to you. Be attentive, brethren, glorify, praise the Word of the Living God and offer Him your thanks."

After the joyful Alleluias and the dialogues between the priest and the server, the celebrant blesses the people and reads the Gospel. During that reading, the congregation stands and the server holds a lighted candle through respect for the Word of Christ, Light of the World.

XI. *The Fourth and Last Incensing (Noomen—The Creed)*

The Creed, fittingly recited after the Gospel by the priest and the congregation, is always the Nicene Creed (Council of Nice, 325 A.D.).

Fourth and Last Incensing

THE NICENE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God, light of light, true God of true God. Begotten, not made, consubstantial with the Father, by Whom all things were made. Who for us men, and for our salvation came down from heaven. And was made Flesh by the Holy Ghost, in the womb of the Virgin Mary, and was made man. He was crucified also for us, suffered under Pontius Pilate and was buried. And the third day He rose again according to the Scriptures and ascended into heaven, and sitteth at the right hand of the Father. And He shall come again with glory to judge the living and the dead, and His kingdom shall have no end. And I believe in the Holy Ghost, the Lord and Giver of life Who proceedeth from the Father and the Son. Who, together with the Father and the Son, is adored and glorified, Who spoke by the prophets. And I believe in One, Holy, Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead. And the life of the world to come. Amen.

قانون الايمان

نؤمن باله واحد آب ضابط الكل
خالق السماء والارض . كلما يرى وما لا يرى
وبرب واحد يسوع المسيح ابن الله الوحيد
المولود من الاب قبل كل الدهور . اله من
اله نور من اله حق من اله حق مولود غير
مخلوق مساو للاب في الجوهر الذي به كان
كل شيء . الذي من اجلنا نحن البشر ومن
ومن اجل خلاصنا نزل من السماء وتجسد من
روح القدس ومن مريم العذراء وصار انساناً
وصُلبَ عنّا على عهد بيلاطس البنطي تألم
ومات وقبر . وقام في اليوم الثالث كما هو
مكتوب وصعد الى السماء وجلس عن يمين الله
الاب . وايضاً يأتي بمجد عظيم ليدين الاحياء
والاموات الذي لا فناء لملكه ونؤمن بروح
القدس الرب المحيي المنبثق من الآب والابن
الذي هو مع الاب والابن يسجد له ويمجد .
الناطق بالانبياء والرسل . وبكنيسة واحدة
جامعة مقدسة رسولية ونعترف بعمودية واحدة
لمغفرة الخطايا ونترجّى قيامة الموتى والحياة في
الدهر الآتي آمين .

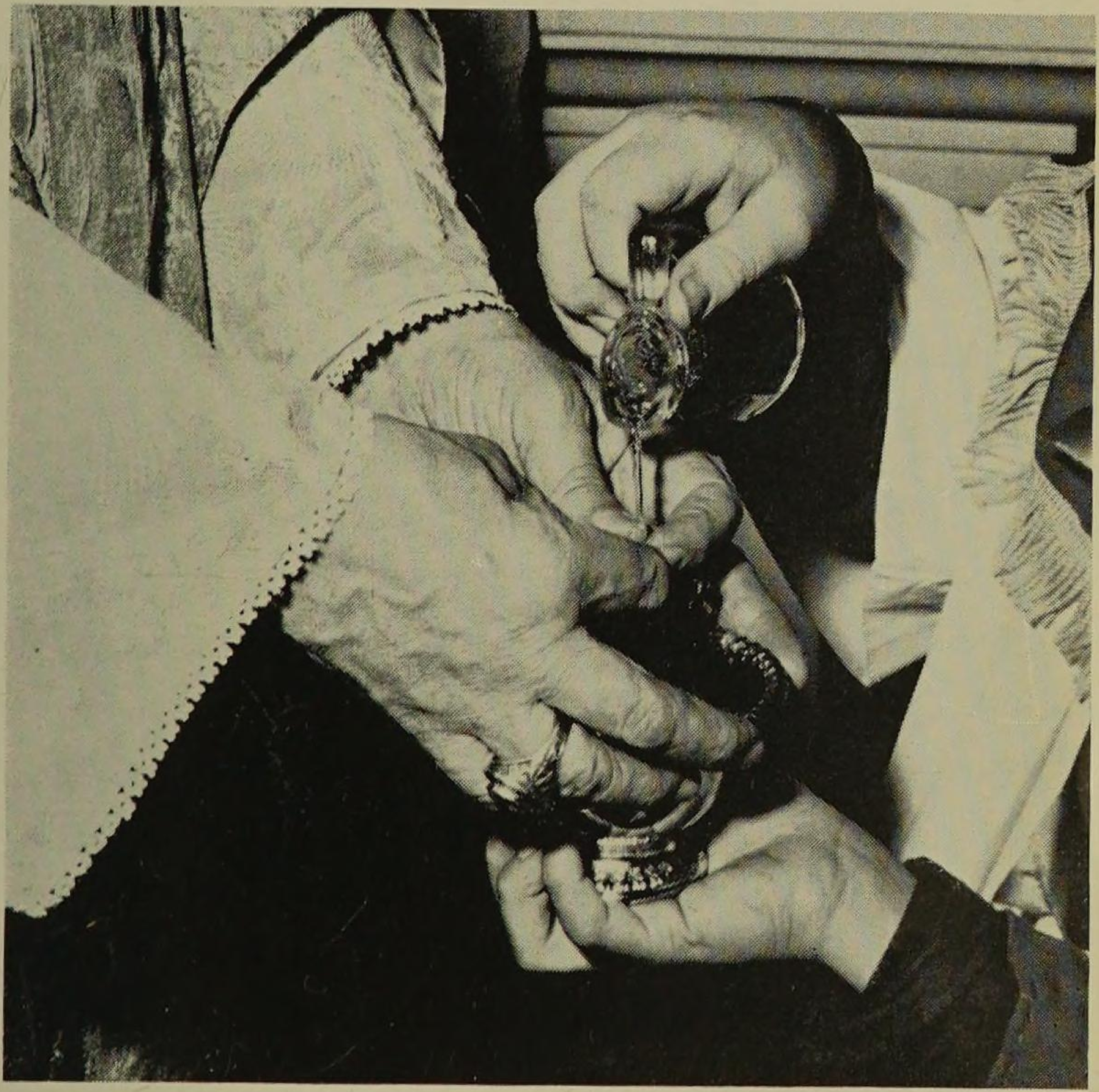
Nicene Creed

NOOMEN (I BELIEVE IN ONE GOD)

Phonetic

Noomen be'elahen waheden aben thabet elkol, khale-ee sama-ee wal'arth, kolla ma yoora wama la yoora. Waberabben waheden Yassooh al Massih ebn allahe lwaheed; almaowlood men alab ab la coolle ddohoor; elahen men elahen, nooren men noor, elahen hak men elahen hak; mowlooden ghyra makh-loo'en moosawen lel'abe feel jawhar; allazee behee kana kollo shaye; allazee men ajleena, nahnool bashar wamen ajlee khalaseena, nazala men assama; wata-jassada men alrooh el'oodosee, wamen maryam al'hazra; wasara insanan, wasooleeba 'hanna 'hala 'hahdee Beelatos Albontee. Ta'allama wamata oobera wa'am feel yowmes salesee kama jaa feel Kotob; wasa'heda elas sama wajalasa 'han yameen ella el Ab; wa'eyethan ya'tee bemajden 'habeemen leeyadeen al'ahya wal'amwat; allazee la fana'a leemolkehee. Noomen beerooh el'oodos alrabbeel mooheea al-monbathek men al'abe wal'ebn; allazee maal ab walebn, yos jad lahoo wayoomajjad, annatek bel'an-beya warroossol. Wabekaneesaten wahedat jame'hat moo'adlasat rasooleeyat; wana'htarefo bema'hmoodee-yaten wahedat leemaghferat elkhataya; wanatarajja ayamat almowta, walhayat fee dahr el'hateed, ameen.

XII. *Washing of Hands*



Priest: "I will wash my hands among the innocent and will walk round Thine altar, O God, to hear the voice of Thy praise and to tell all Thy wondrous deeds. I will rejoice and exult in Thee and sing Thine exalted Name."

Before entering into the Canon (in our rite, Anaphora) of the Mass, that most sacred part of the Mass in which Christ is really sacrificed, the celebrant washes his hands. This serves as a reminder to us to approach the offering of the divine, spotless Victim with purity of heart.

Priest, after unveiling the Oblation says:

Offertory Prayer: "Receive, O Lord, our Oblation, establish our days in peace, save us from eternal damnation, place us in the number of Thy elect, and we shall render praise to Thee, now and forever."

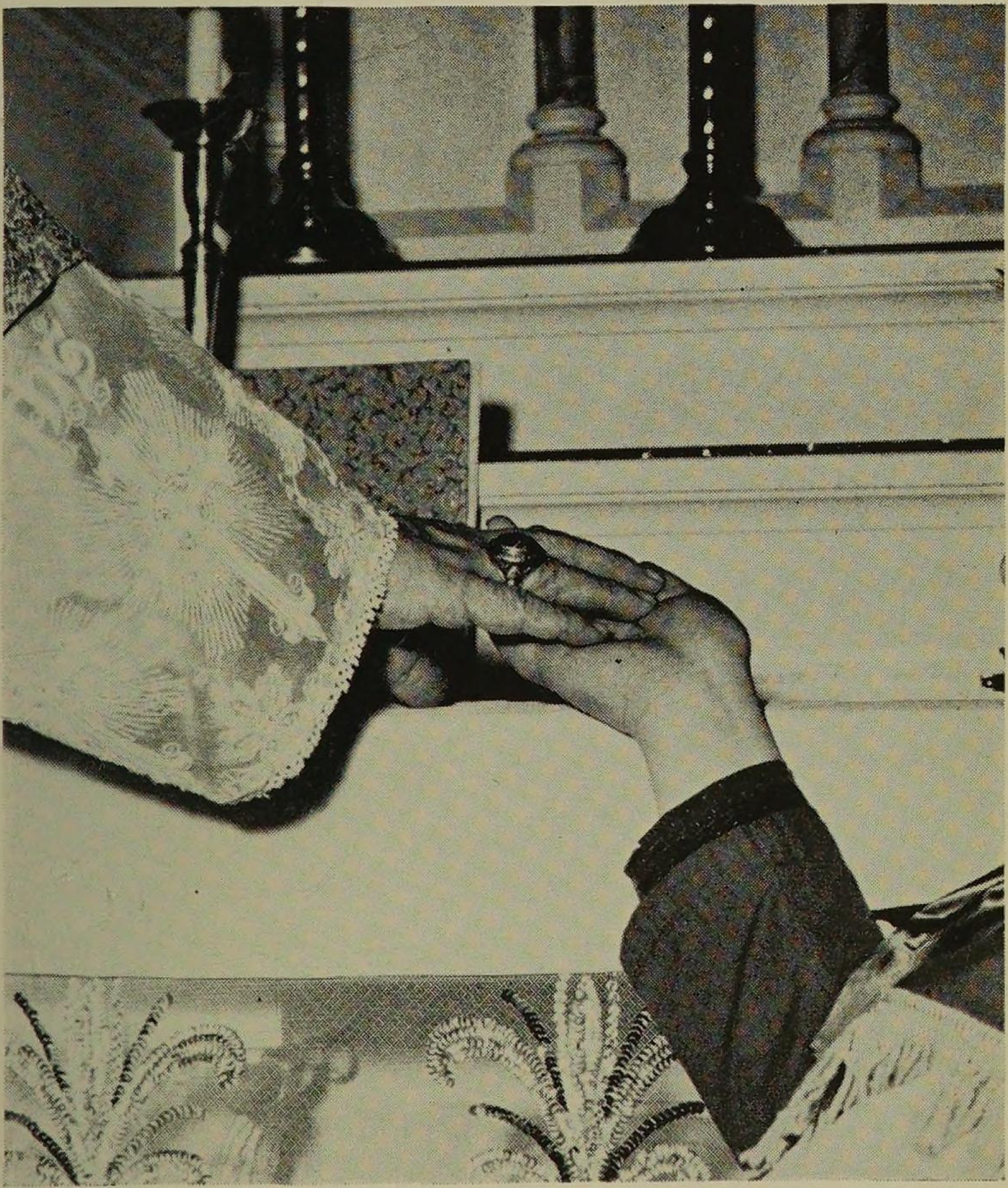
✠

Kiss of Peace

The priest, touches the altar, the Oblations, then the hand of the altar boy, saying: Peace to thee altar of God, peace to the Mysteries placed upon thee, peace to thee, server of the Holy Ghost.

The server, takes and gives the "Peace" to those near him and says: Let each of us give the Peace to his neighbor with a faithful love, pleasing to God. Grant us the peace, Father, venerable priest.

XIII. *The Kiss of Peace*



In our Mass, this ceremony is performed after the washing of hands. The priest, after touching the altar and the Oblation, extends his hand to the server saying: "Peace be to thee." The server transmits the kiss of peace to the rest of the congregation. The purpose of this ceremony is to teach the spirit of reconciliation and brotherely love without which no offerings or prayers are accepted by God. (Matt. 5:32)

Preface

The Preface, the immediate preparation and solemn welcome for the coming of Our Lord upon the altar.

Priest: (Sursum corda) "Let us raise on high our minds, our thoughts, and our hearts."

Server: "They are raised to Thee, O Lord."

Priest: "Let us thank the Lord with fear, and adore Him with trembling."

Server: "It is proper and just."

Sanctus: Hymn of the Angels

تمجدك يا رب الملائكة يسجد لك
السادات يرتجف منك السلاطين السماوات
وقواتها والسارافيم والطوباويون يمجلونك معاً
فأهلنا ان نصرخ معهم خاضعين ونقول متفقين
قدوس قدوس قدوس

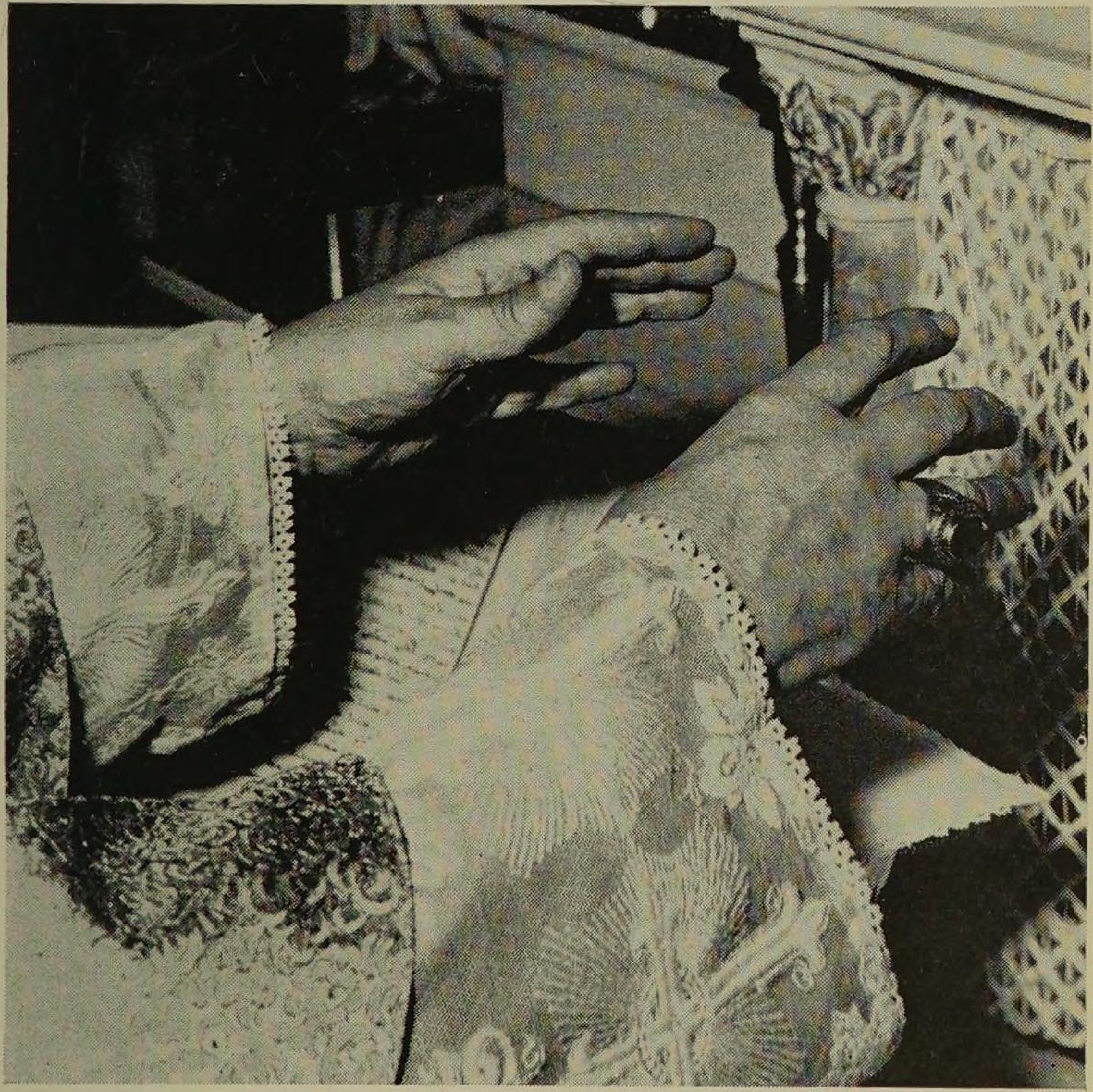
Priest: The angels glorify thee, O Lord, the Dominations adore Thee, and the Powers tremble with fear; the Heavens with the Virtues and the Blessed Seraphim celebrate together Thy Majesty. Allow us, we beseech Thee, to lift up our humble voices and join with them saying: *Oddoos* (Sanctus).

Server sings: Holy, Holy, Holy art Thou, Strong God, Lord of Hosts. The heavens and earth are full of Thy glory and the beauty of Thy majesty, O Lord, Hosanna in the highest.

The bell is rung and people kneel until after Communion.

XIV. *Sanctus—The Waving of the Hands*

🔔 🔔 🔔
(KNEEL)



The *Sanctus* or *Hymn of the Angels* is sung by the priest and the server at the end of the Preface. In waving his hands and singing Holy, Holy, Holy, the celebrant imitates the chant of the angels and the motion of *their* wings before the throne of God, according to the vision of the Prophet Isaias (6:1).

The Sanctus

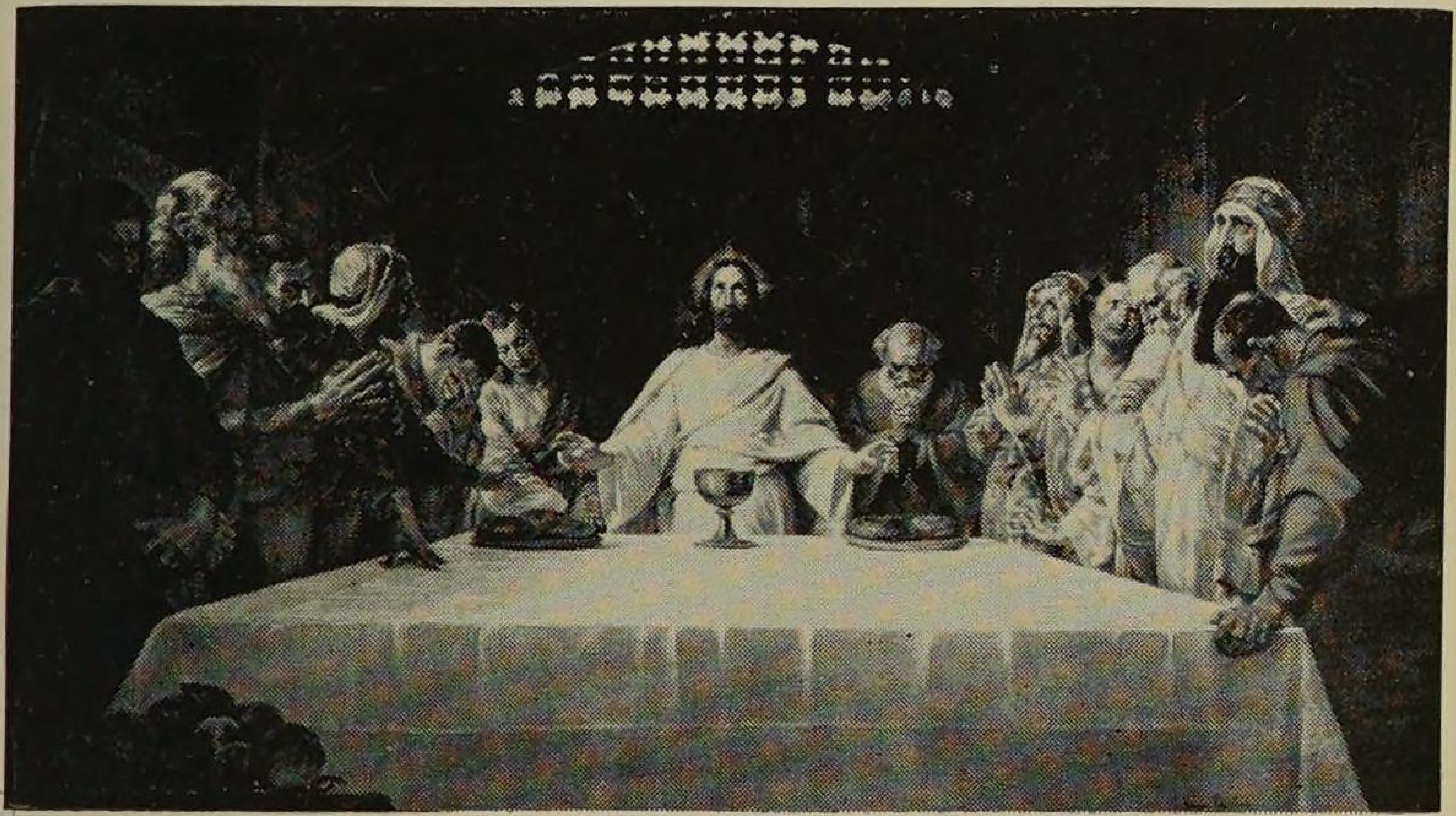
الشماس (يقرع الناقوس) قدوس قدوس
قدوس انت الرب القوي اله الصباوت السماء
والارض مملوءتان من مجدك العظيم اوصانا في
العلا مبارك الذي اتى والعتيد ان يأتي ايضاً
باسم الرب اوصانا في العلا كيرياليسون .
هنا يركع الحاضرون الى ما بعد دورة الكاس

A deep and sacred silence reigns in the sanctuary as the most solemn act is at hand, "the Consecration."

It immediately begins; one instant, and God's Priest will hold in his hands his very Maker.

XV. *The Consecration*

The First Mass



"THIS IS MY BODY"

Priest: (Secretly) "Holy art Thou, O God the Father, Who for our salvation hast sent Thy only Son, Our Lord, Jesus Christ . . .

CONSECRATION

(aloud or sung)

Consecration of the Bread

Priest: On the day which preceded His passion, He took bread into His holy hands and lifted up His eyes to Thee, O God, His Omnipotent Father, and gave thanks to Thee ✠ and blessed it ✠ and sanctified it ✠ and broke it, and gave it to His disciples, saying: "Take and eat ye all of this,

FOR THIS IS MY BODY."

Server: Amen. The bell is rung.

Priest: Genuflects and continues

Consecration of the Wine

In like manner after they had supped, He took this pure chalice into His pure hands and gave thanks to Thee ✠ and blessed it ✠ and sanctified it ✠ and gave it to His disciples, saying: "Take and drink ye all of this,

FOR THIS IS THE CHALICE OF MY BLOOD: OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY, FOR THE REMISSION OF SINS."

Server: Amen: Kyrie Eleison. The bell is rung. The Priest genuflects.

XVI. *"THIS IS THE CHALICE OF MY BLOOD"*

After the Consecration, the priest holds his thumbs and index fingers joined till after Communion because they have touched the Sacred Host.

Consecration in Christ's Language

كلام التقديس

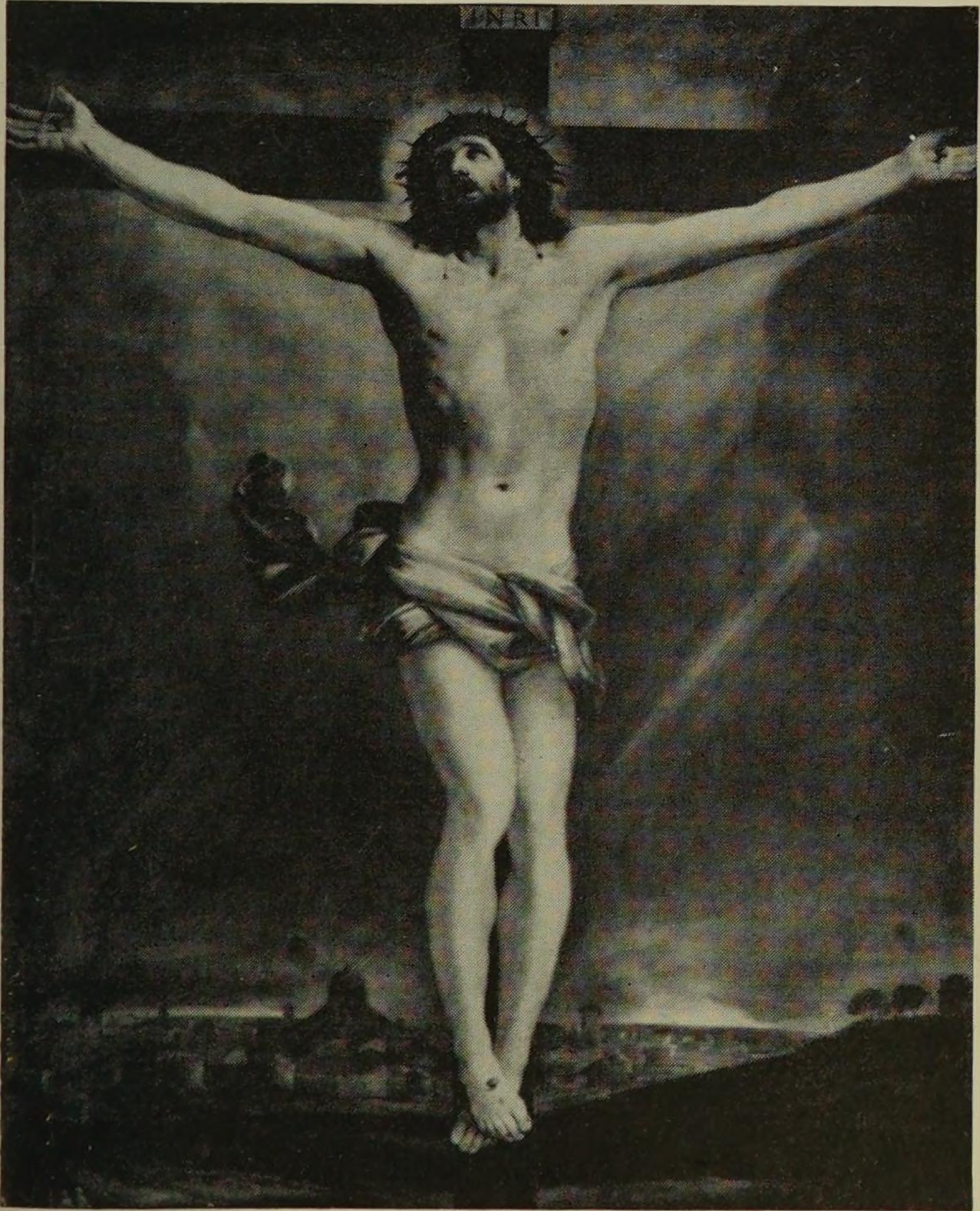
تقديس الخبز : ܒܪܡܫܐ ܗܘ ܕܐܫܬܠܡ ܢܣܒ ܠܚܡܐ ܒܐܝܕܘܗܝ ܩܕܝܫܬܐ. ܘܐܪܝܡ ܥܝܢܘܗܝ ܠܘܬ ܫܡܝܐ ܐܒܘܗܝ ܐܘܕܝ ܘܒܪܟ ✠ ܘܩܨܐ ✠ ܘܩܕܫ ✠ ܘܝܗܒ ܠܬܠܡܝܕܘܗܝ ܟܕ ܐܡܪ : ܣܒܘ ܐܟܘܠܘ ܡܢܗ ܟܠܟܘܢ

ܗܢܘ ܕܝܢ ܐܝܬܘܗܝ ܦܓܪܐ ܕܝܠܝ

تقديس الخمر : ܗܟܢܐ ܐܦ ܟܣܐ ܡܢ ܒܬܪ ܕܐܚܫܡܘ ܢܣܒ ܒܐܝܕܘܗܝ ܘܡܙܓܗ ܚܡܪܐ ܘܡܝܐ. ܘܐܘܕܝ ܘܒܪܟ ✠ ܘܩܕܫ ✠ ܘܝܗܒ ܠܬܠܡܝܕܘܗܝ ܟܕ ܐܡܪ : ܣܒܘ ܐܫܬܘ ܡܢܗ ܟܠܟܘܢ.

ܗܢܘ ܕܝܢ ܐܝܬܘܗܝ ܕܡܐ ܕܝܠܝ.
ܕܕܝܬܩܝ ܚܕܬܐ ܕܠܥܠܡ ܕܥܠܝܟܘܢ
ܘܥܠ ܣܓܝܐܐ . ܡܫܬܕ ܘܡܬܝܗܒ
ܠܚܘܣܝܐ ܕܚܛܗܐ ܘܠܚܝܐ

XVII. *The First and Eternal Sacrifice*



Courtesy of St. Anthony's Guild

"CHRIST, OUR PASSOVER, HAS BEEN SACRIFICED"

(I Cor. 5:7)

The Consecration

The Consecration is the *heart of the Mass.* "Without doubt, the moment of the Consecration is the most wonderful of all those instants of fleeting time which make up the history of the world."

TRANSUBSTANTIATION is the word which Catholic theology uses to describe the marvelous change of bread and wine into the Body and Blood of God's Incarnate Son. The person of the priest recedes. It is Christ who speaks through the lips of the priest and offers Himself through his hands for our sake. The Maronite priest uses the same text as that of the Latin rite, but in the language spoken by Our Lord Himself, namely, the *Aramaic.* He starts the Consecration *immediately after the Sanctus;* he *sings* it or says it in a *loud voice;* he genuflects after each Consecration but *does not elevate* the Host or the Chalice. The elevations in the Maronite Mass will come later.

CHRIST'S DEATH—By the separation of His Body from His Blood on Calvary, Christ died "physically." On the altar, He dies "mystically," for the words of the Consecration, acting like a sword, separate, by two separate Consecrations, the Body from the Blood.

"My Lord and my God," said at the elevation of the Mass or exposition of the Blessed Sacrament, is enriched with an indulgence of 7 years.

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Following the Consecration:

Anamnesis (Commemoration)

Priest: "As often as you shall do these things, you shall do them in commemoration of me, until I come."

He continues: "Yes, indeed, O Lord God, we call to mind Thy sufferings which redeemed us, Thy Resurrection from the dead and Thy glorious Ascension into heaven: for this reason Thy Church offers Thee this holy and immaculate Victim saying:

Server: "Have Mercy on us, O God, Father Almighty, have mercy on us."

XVIII. *Invocation of the Holy Ghost (Epiklesis)* 🔔 🔔 🔔

Priest: "Hear me, O Lord, (three times) and may Thy living and Holy Spirit come and dwell on me and on this Oblation."

Server: "Kyrie Eleison" (three times)

Priest: "And may He make this mystery, the Body of Christ, Our Lord, to be for our salvation."

Server: "Amen."

Priest: "And may He make this Chalice, the Blood of Christ, Our Lord, to be for our salvation."

Server: "Amen."

Memento of the Church: *For the Living*—Shepherds and faithful.

Priest: "We beseech Thee, O Most Merciful Father . . . for Thy Holy Catholic Church, especially for Thy Servant, our Holy Father (N) Pope of Rome; for our Patriarch (N) Peter, Patriarch of Antioch, for our Bishop (N) and for all the children of true, apostolic faith."

Memento of the Dead:
"Grant, O Lord God, to those who rest in Christ, a place of refreshment, light and peace and grant to them and to us Thy mercies."

Server: Grant, O Lord, eternal rest to the faithful departed and forgive us all our sins which we have committed either knowingly or unknowingly.

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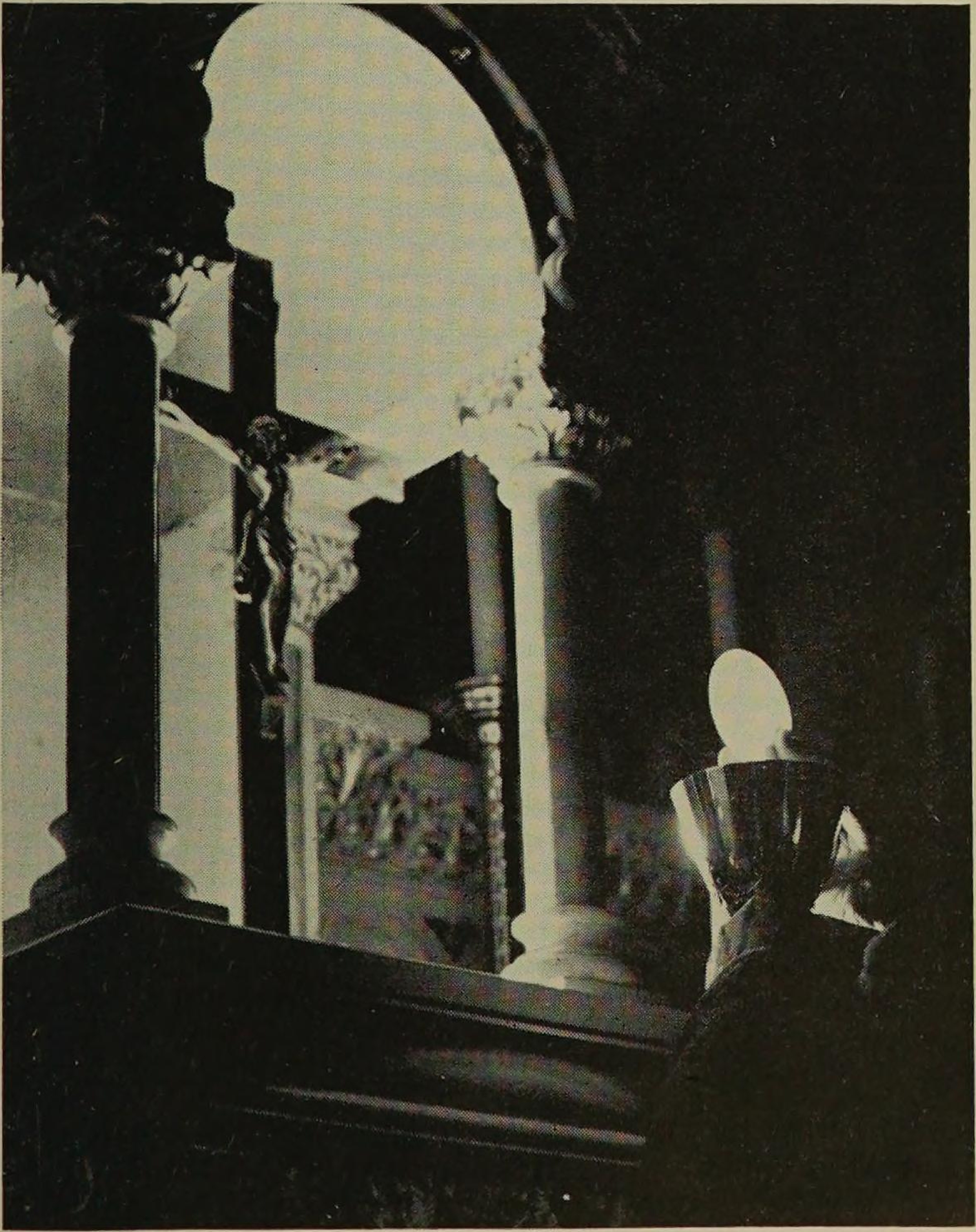
Solemn Supplication With the Combined Elevation

Priest: "O Desirable Host, Who was offered for us; O Forgiving Sacrifice, Who hath offered Himself to His Father; O Lamb, Who was the offering Priest, accept through Thy mercies, our prayers as incense which we offer through Thee to Thy Father.

"O Father of truth, behold Thy Son, a pleasing Victim to Thee. Accept Him who died for me, and through Him may I obtain the remission of my sins. Behold the Oblation made to Thee: accept it from my hands and reconcile me and recall not the sins which I have committed before Thy majesty."

XIX. *First Elevation (Host and Chalice Combined) —Solemn Supplication*



"O Father of Truth, Behold Thy Son A Pleasing Victim to Thee"

Hymns During the Combined Elevation

Praise the Lord from the heavens, praise Him in the heights. Praise Him, all His angels, praise Him all His host. Praise Him, sun and moon, praise Him all you twinkling stars and light. Let them praise your name, O Lord.

a) O Lord, have mercy, and deign to accept our offering.

b) This is the Victim that Thou in Thy infinite generosity hast offered to redeem man from sin.

c) Behold your Son is constantly atoning for us, as He redeemed us in an admirable way.

d) Did He not willingly become man, and shed His precious Blood upon the Cross?

✠

1) Let us all pray with great devotion through this forgiving Sacrifice, offered to God the Father Almighty and accomplished by the Holy Spirit.

2) Blessed Virgin Mary, our Heavenly Mother, intercede for us with your Son, that He may have mercy on us and be pleased with us.

3) Let Thy cross be the bridge through which our faithful departed may pass to the eternal Kingdom. Let Thy Baptism be their protecting shield, and may Thy Body and Blood lead them on the road to heaven. Amen.

Hymns—(Phonetic)

Sabeehoo leelrub men assamawat. Sabbehoo leelrub ya jamee'h malayekateehee. Sabbehoo lee rub ya jamee'h oowateehee. Sabbeheeh ayatooha shamsoo wal'amar. Sabbeheeh ayatoohal kawakeb wannoor.

Faltoosabbeh leesmak ya elahana, ya elahana.

Assamawat tozeeh bemapdel Lah walfaleko yokhabbero biahmale yadayhee.

a) *Aya rabboo roohmaka,* washfek 'haliena, wakbal 'arabenana yaraheem.

b) Wahazee zabehatoo ta'hlool khataya kamaad rasamta befathlen 'hameem.

c) Ha abnoka dowman youkaffero anno kama aad fadana benowhine ajeeb.

d) Ama ad tajassada towhan waajra demahol zakeeyat fowkal saleeb.

✠

1) *Falnatlob Koolloona* be khooshoo el wafer, be wassetat al oorban asseerrel ghafer. Al moo-oddam leel lah al abeel ader, al mootamman, beer rooh, al hayee tahir.

2) Ayatooha sa' eedath oommana, Maryam el 'azra sayedatna, etlobee min waheedeek leajlena, leyarda anna wayarhamana.

Hymns—(Arabic)

سبحوا للرب من السموات • سبحوا
للرب يا جميع ملائكته • سبحوا للرب
يا جميع قواته • سبحيه ايتها الشمس
والقمر • سبحيه ايتها الكواكب والنور •
فلتسبح لاسمك يا الهنا •

السموات تذيع بمجد الله والفلك
يخبر باعمال يديه •

ايا رب رحماك واشفق علينا

واقبل قرابيننا يا رحيم

وهذه الذبيحة تعلو الخطايا

كما قد رسمته بفضل عميم

ها ابنك دوماً يكفر عنا

كما قد فدانا بنوع عجيب

اما قد تجسد طوعاً واجرى

دماه الزكية فوق الصليب

: فلنطلب كلنا بخشوع وافر
بواسطة القربان السر الغافر ، المقدم لله الاب
القادر، المتمم بالروح الحي الطاهر، من اجل
الكاهن الذي قدمه ابينا الحاضر الذي قدسه
من اجل المذبح الذي يعلوه ، السر الامجد
المزيح فوقهُ ،

ايتها السعيدة امنا مريم العذراء سيدتنا.
اطلبي من وحيدك لاجلنا ، ليرضى عنا ويرحمنا .

✠

Communion

Preparation for the Bread of Life.

The Lord's Prayer: "Give us our daily Bread." For the soul as well as for the body.

"Our Father"

ابانا او الصلاة الربيّة

ابانا الذي في السماوات ليتقدّس اسمك . ليأتِ
ملكوتك . لتكن مشيئتُك كما في السماء كذلك على
الارض . اعطنا اليوم خبزنا كفاف يومنا واغفر لنا ذنوبنا
وخطايانا كما نحن نغفر لمن اخطأ واساء الينا ولا تدخلنا
في التجارب لكن نجّنا من الشرير . امين

Phonetic

Abana allazee fee asamawat, leata'addass esmak, lee yatee malakootak, leetakon masheeatak, kama fee ssama kazaleeka alal ard. A'hteena khobzana kafata yawmeena, waghfer lana zonoobana wa knotayana, kama nahnoo naghfor leman akhta wa assa'a elina, wo la toodakheelna, feetajareb, laken najeena, menashereer. Ameen.

✠

The Lord's Prayer

Our Father who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who tresspass against us; and lead us not into temptation, but deliver us from evil. Amen.

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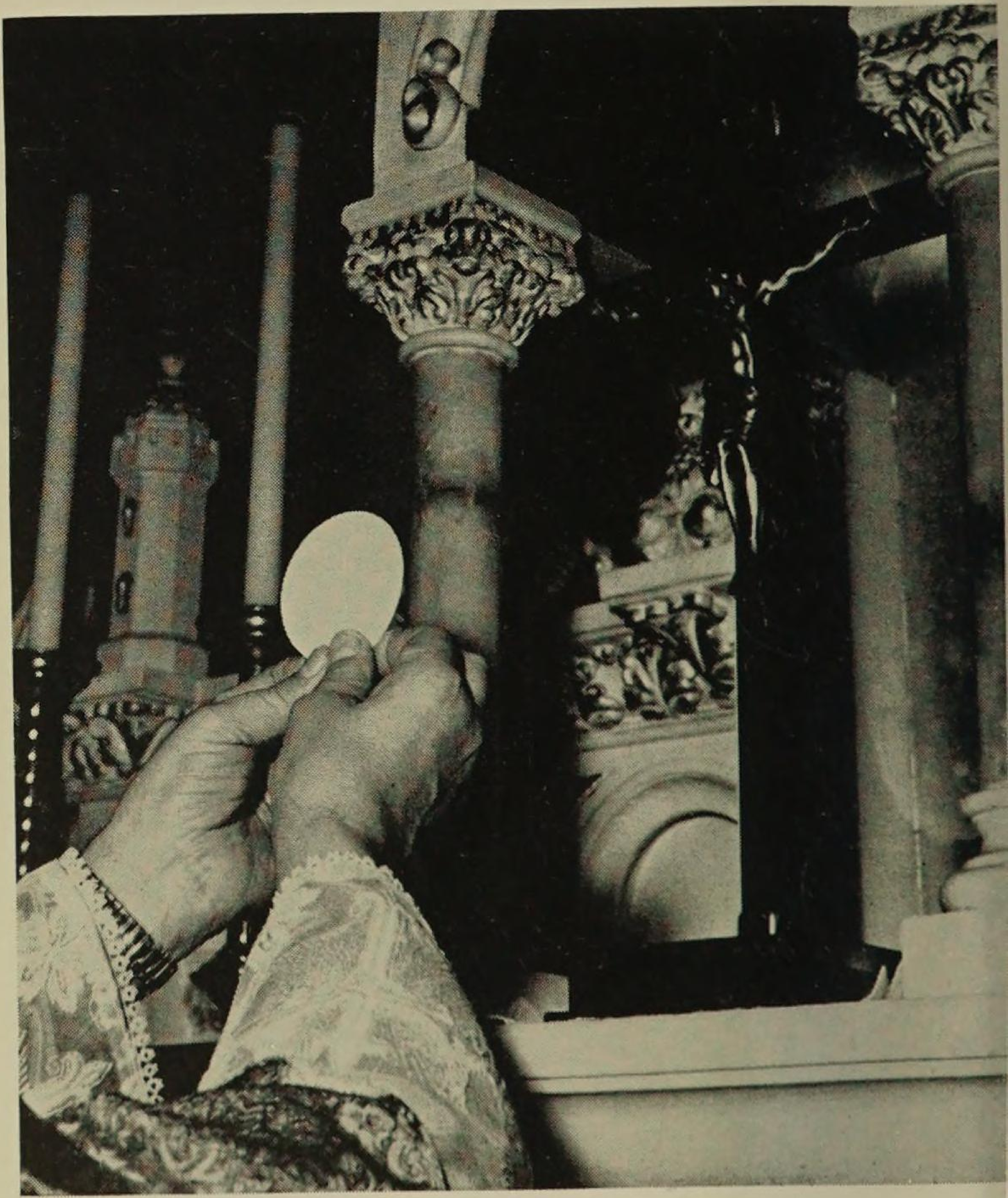
The Our Father, the most excellent prayer because Our Lord Himself taught it to us, was included in the Mass from the very beginning. "Give us this day our daily bread," implies not only bread for the body but also for the soul. This prayer is a fitting preparation for Holy Communion. "The Our Father" is thus the "table prayer" said at the Altar-Table before the Divine Banquet.

Peace to you all (Assalam lejamee 'hokom) is repeated many times and refers to our reconciliation and union with God through the merits of our Redeemer in His Divine sacrifice; it means finally the flowering of that peace in the glory of heaven.

XX. *Blessing the People*

Priest (Blessing the people): "May the grace of the Holy Trinity Who has no beginning nor end, uncreated and One in Substance, be with you all, my brethren. Amen."

XXI. *Second Elevation: The Host* 🔔 🔔 🔔

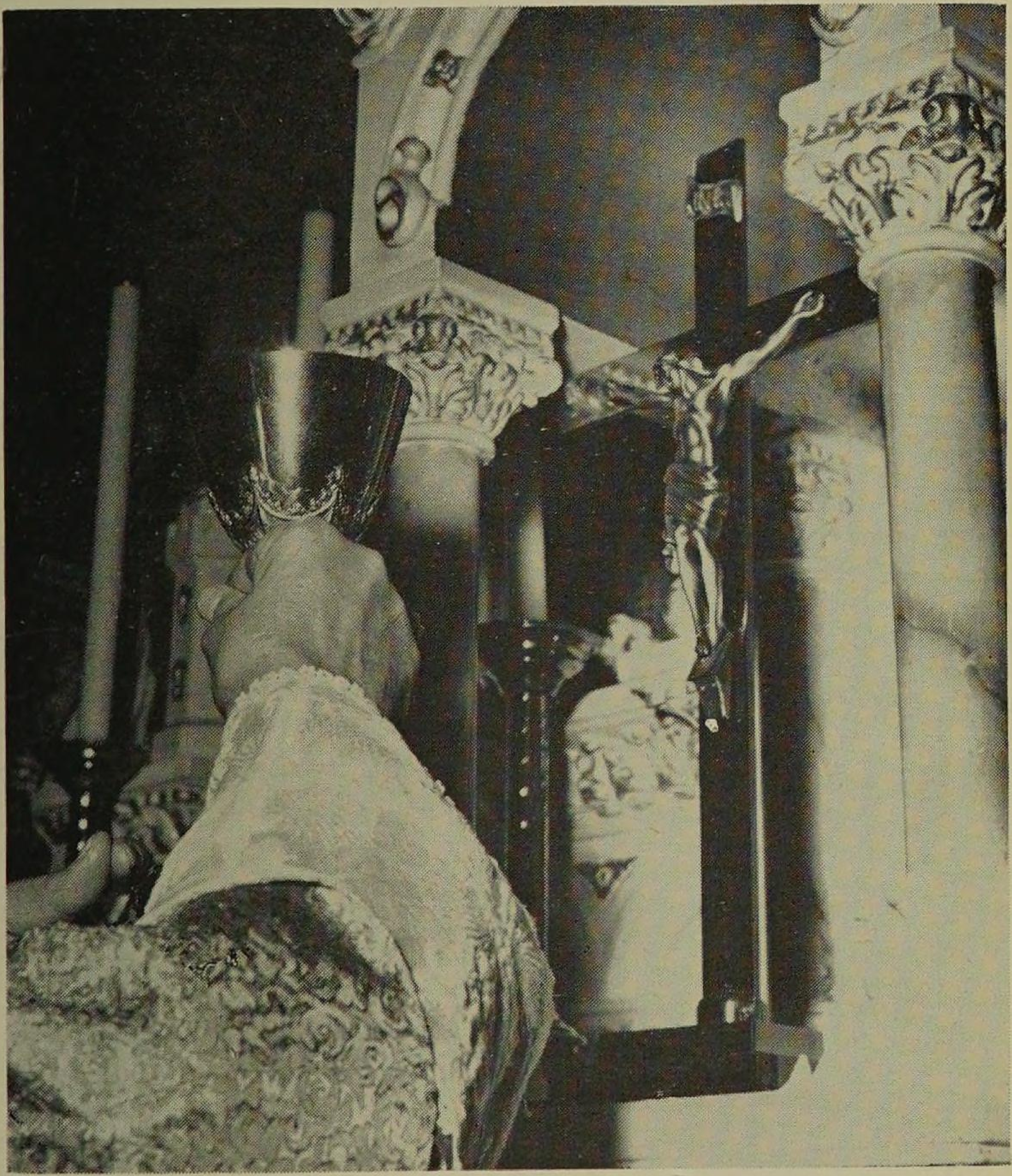


Preparation for Holy Communion

Priest: "Holy things are given to the holy, with peace, purity and sanctity."

Server: One Holy Father, One Holy Son, One Holy Ghost. Blessed be the name of The Lord for He is One in heaven and on earth. To Him be glory in the ages.

XXII. *Second Elevation: The Chalice*



Priest: "Thou art the only Holy Father to whom is glory Amen. One Holy Son to whom is praise. Amen. One Holy Ghost to whom is glory and thanksgiving in the ages. Amen."

Server: "Glory be to the Father, and to the Son, and to the Holy Ghost, who sanctifies and cleanses all things."

XXIII. *Breaking of the Host*

Priest: "Render worthy, O Lord, my weak and sinful hands, that they may approach and break Thy Holy Body and distribute It with true faith to the children of the holy Church forever."

"The Breaking of the Bread" was the name given to the Mass by early Christians (Fractio panis"). Our Lord Himself broke bread at the Last Supper. In ancient times, the bread consecrated at Mass was in the form of cakes to be broken up for Communion. The breaking itself symbolizes the sufferings inflicted upon Christ's Body in His Passion and Death.

The Priest drops particle of Host into the Chalice, saying:

"Thou hast united Thy divinity, O Lord, with our humanity and our humanity with Thy divinity. Thou hast joined Thy life with our mortality and our mortality with Thy life. Thou hast assumed what is ours and Thou hast given us what is Thine for the life and salvation of our souls."

The Mingling of the two Species. Just as the separate consecration of bread and wine represents vividly the death of Christ by the separation of His Precious Blood from His Sacred Body on the cross, so, in a contrasting manner, the mingling of these two Species represents the reunion of the Blood to the Body of the Risen, Living Christ. It is the Risen, glorious Christ we receive in Holy Communion. At that time, the choir fittingly sings the hymn of the Resurrection, "Bsirre kiamat." This ceremony is a vestige of the old custom of giving Holy Communion to the people under both Species. The large consecrated Bread of the priest was divided into particles, wet with the Precious Blood, and distributed to the people. The communion of the people under both Species is still in use in some Eastern Churches. It is good to remember that the same entire Christ is received in one or two Species, because, being risen from the dead, He is in a living state and so Body and Blood, Soul and Divinity are united in their integrity within either of the consecrated Species.

XXIV. *The Priest Receives Christ's Body*

"The Body of Our Lord, Jesus Christ, is given to me for the remission of trespasses, the pardon of sins and for eternal life."

XXV. *The Priest Receives Christ's Blood*

"May Thy Life-Giving and Living Blood forgive my sins and remit my trespasses. O Jesus, Word of God, Who hast come for our salvation."

NOTE: Communion is a *Sacrifice-Food.* The Communion of the priest is an integral part of the Sacrifice of the Mass. At the Last Supper, Christ gave His Body and Blood; His Body as "given for you," and His Blood as "shed for you." This shows the sacrificial character of Holy Communion. Hence, it is preferable to receive Communion at the proper time, i.e., during and not before or after Mass. Let us remember the words of St. Paul: "For as often as you shall eat this Bread and drink this Chalice, you shall show the death of the Lord until He comes." I Cor. 11:26. It is worthy to recall that the Maronite and Latin Rites use the same unleavened bread. They receive in the same manner, under one Specie, but the Maronite celebrant, unlike the Latin who consumes the two Species at one time, consumes only a part of the sacred Species, then distributes Holy Communion to the faithful, after which he blesses the congregation with the remaining part of the Species and then consumes them. This is a striking indication of the close association of both celebrant and faithful in the Sacrificial Banquet.

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Hymn—Preparation to Communion

1) Through the mystery of the Resurrection of the Lord; let us ask for His forgiveness, saying, "Blessed is He who delivered us from damnation by His cross. Holy, Holy, Holy, Glorious and Merciful! He honors the memory of his Mother Mary, the Queen of the world, of the Saints and of His faithful people." Alleluia.

2) The heavenly armies (The Angels) are now present here, and with us they escort the Lamb of God Who is now being immolated before us. Let us approach and receive Him. He will forgive our sins. Alleluia.

بسر قيامة المسيح ربنا
نستمدّ الغفران . نهتف مبارك الذي بصلبه
عتقنا من الطغيان . اله قدوس قدوس قدوس
متعظم رحمان . معظّم تذكار أمه مريم سيدة
الاكوان . ومكرّم ذكر القديسين . وشعبه
بني الايمان . هـ
عساكر السما محيطة معنا بمائدة المذبح .
تزيح اسرار الحمل الذي قدّامنا يُذبح .
فلنتقدم ونتناوله عن اثمنا يصفح . هـ .
مبارك الذي وهبنا جسده ودمه لنتقدس
نسبح ونسجد للآب والابن والروح الاقدس .
لدهر الداهرين . يُمجد ويسجد ويعبد ويتقدس

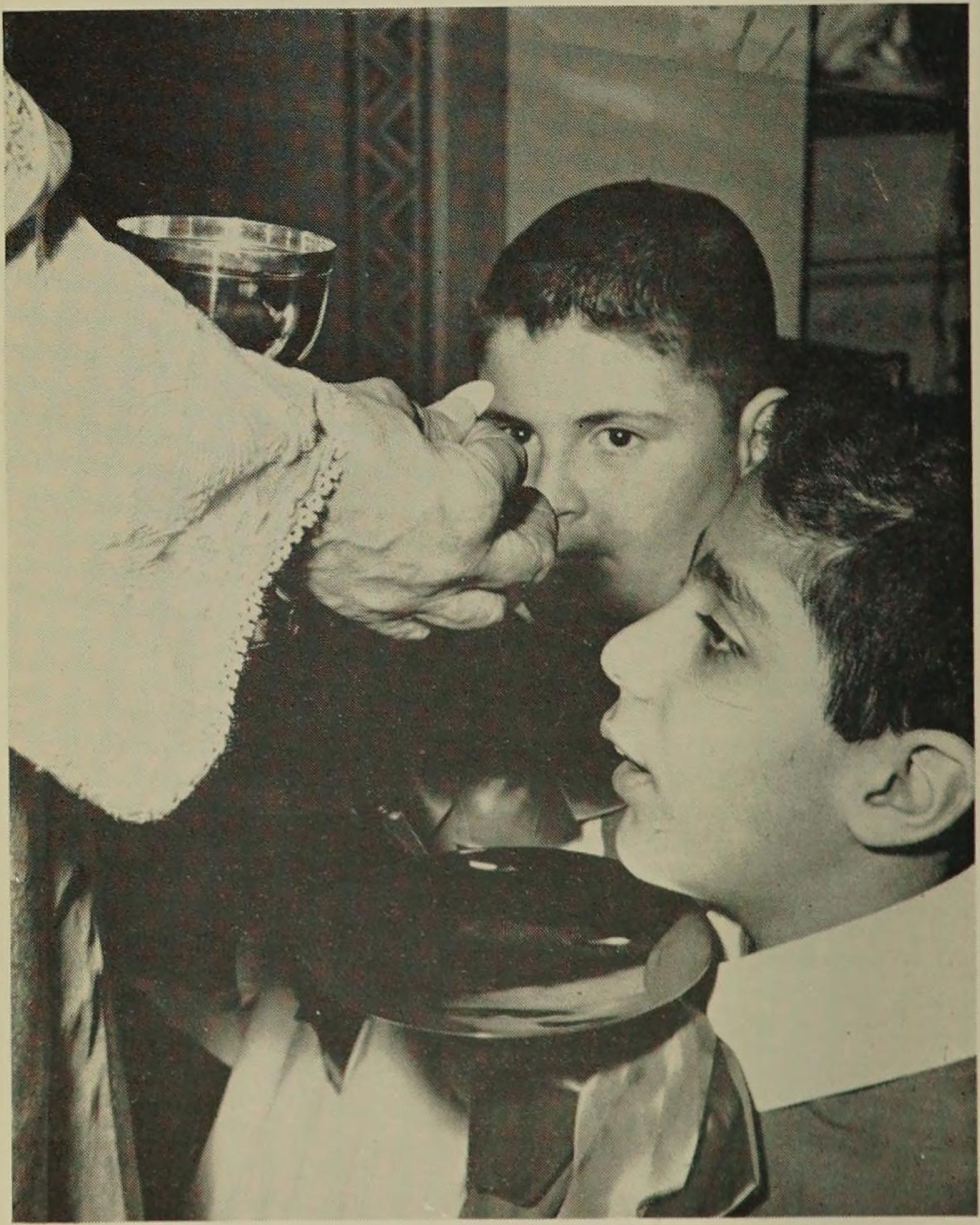
Phonetic

Choir:

1) Besirree eeyamat Elmaseeh rabbena, nastamedool ghoofran. Nahtofo moobarak oolazee besalbehee 'hata 'ana men altoghyan. Elahon oddoos, oddoos, oddoos mootaazzem rahman. Mooazzam tazkar oommeehee Mariam saeedate el akowan; wa mookarra moo zekrool eddeesseen wa shahbehe baneel eeman. Halleluia.

2) Assakeroossama, mooheetaht ma' hana bema yedatel mazbah; too zcyehoo assrar al'ha-mal ellazee, oddomana yoozbah. Falnata kaddam wa natawaloohoo, han esmena yasfah. Halleluia.

XXVI. *Communion of the Faithful*



"Lord I am not worthy."

Priest—giving communion: "May the Body of Our Lord, Jesus Christ, be given to you for the remission of sins and the pardon of trespasses and for eternal life. Amen."

Hymn—During Communion

O Bread of life, Food of souls and Pledge of Heaven, Thou art the Son of man, Son of the Merciful God.

2) If the angels are standing with awe and fear in the Presence of Thy Magnificence, how can we, humble sinners, receive Thee in our sinful mouths?

3) At the Last Supper, the Ocean of generosity overflowed and He was the Author of the immense generosity. To us He gave His own self under the form of bread and wine: This is the greatest nourishment.

✠

1) Ya khobz alhayat wa'oot al'arwah wa'horboon anna'him. Anta bnool bashar anta bnool elah wal'elah whoor rahim.

2) Almalayeka koyam belkhajal walwajal men bahak al'hazim. Wanahnoo lmasakeen kiefa naktabelak befamena zal asim.

3) Feel 'hasha serree fatha bahr oljood wakana whool jawad. Wahabana zatahoo khobzan wakhamran wahoo ashrafzad.

Communion Hymn—(Arabic)

نشيد

يقال وقت مناولة الاسرار للشعب

١ – يا خبز الحياة وقوت الارواح وعربون النعيم . انت ابن البشر انت ابن الاله والاله الرحيم ٢ الملائكة قيام بالخجل والوجل من بهاك العظيم . ونحن المساكين كيف نقتبلك بفمنا ذا الاثيم .

٣ – في العشاء السري فاض بحر الجود وكان هو الجواد . وهبنا ذاته خبزاً وخمراً وهو اشرف زاد .

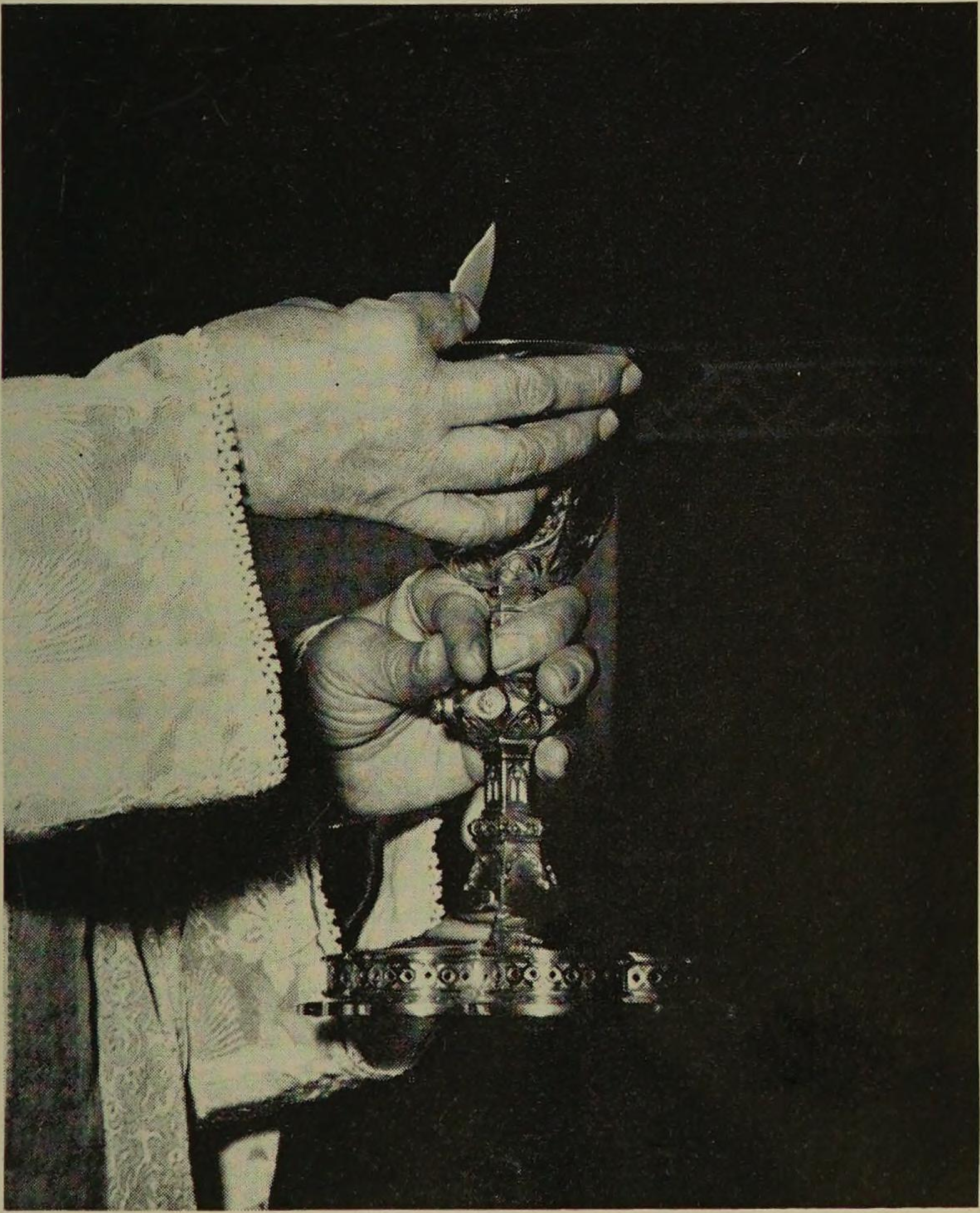
Blessing—(Arabic)

يبارك الكاهن الشعب بالقربان قائلاً :

ثم ها نحن أيضاً بك يا رب نعترف والتسابيح الك نقدم لانك اطعمتنا جسدك وسقيتنا دمك الحي فارحمنا يا محب البشر .

الشماس : (يقرع الناقوس ويقول) ارحمنا يا محب البشر ارحمنا .

XXVII. *Blessing With the Chalice and Host* 🔔 🔔 🔔



Priest: "Again and again we acknowledge Thee and offer Thee praise, O Lord, because Thou hast given us Thy Body to eat and Thy life-giving Blood to drink. O Lover of men, have mercy on us."

XXVIII. *Washing of the Fingers (After Communion)*

Priest: "My fingers proclaim Thy praises and my mouth gives Thee thanks. By the nails which pierced Thy hands and feet, by the spear which opened Thy side, forgive my sins, O Lord. Guard me from all evil and may Thy right hand preserve me from misfortune and protect me forever."

XXIX. *The Mass Ends With the Blessing*

Priest: He turns to the congregation and blesses them.

"May the blessing of our Lord Jesus Christ descend from heaven and dwell in you and me. May it bring you forgiveness of sins and pardon of offenses, and give rest to your departed ones; through it, may your names be written in His heavenly kingdom. God save us all from confusion and shame on the day of the just and rightful judgment. The Father, and the Son, and the Holy Ghost. Glory be to Thee forever and ever. Amen. Go in peace and pray to the Lord for me.

✠

البركة الاخيرة

بعد فراغ الشماس من ترتيله يتجه الكاهن نحو الشعب ويعطيه بركة الانصراف التالية :

الكاهن: بركة ربنا يسوع المسيح تاتي من السماء وتحل علي وعليكم اجمعين وتمحو ذنوبكم وتغفر خطاياكم وتريح نفوس امواتكم وتكتب اسماءكم في ملكوته السماوي • والله ينقذنا واياكم جميعاً من الخزي والخجل في يوم الدين العادل القويم باسم الاب والابن والروح القدس له المجد الى ابد الابدين •

Final Blessing

The last blessing in the name of the Holy Trinity is the summing up of the graces of the Mass. It is the blessing of the Father, Who gave us His only begotten Son; the blessing of the Son, Who died for us on the Cross and Whose sacrifice is renewed on the altar; the blessing of the Holy Spirit, Who maintains us in the spiritual life imparted in the Holy Eucharist. This blessing also recalls the last blessing of Our Lord on the day of His Ascension. Before leaving His disciples, the Saviour appeared to them, spoke to them, and then led them to the Mount of Olives. And while He blessed them, He ascended before their eyes into heaven. The disciples stood as if transfixed until two angels appeared to them and made them aware of their present mission. A similar grace is ours at the end of each Mass. Our Lord has been in our midst in the Holy Sacrifice. Before leaving us, He imparts His last blessing through the words of the celebrant who says, "Go in peace." These parting words of the Maronite priest recall the principal fruit of the Mass namely, "the peace of God" with which he sends forth his people to live the Mass in their daily lives.

The End of the Mass

The Maronite priest starts the Mass by kissing the Altar and he terminates by kissing it again with this touching farewell: "Peace to Thee, O Holy Altar. . . . May the Victim which I consummated upon Thee, be for the forgiveness of my sins and assist me to keep myself before the throne of Christ without stain or shame. *Yet, I know not if I shall return again or not to offer upon thee another sacrifice."*

XXX. *The Mass Ends With Christ's Blessing*

The Hail Mary

Hail Mary, full of grace! the Lord is with Thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

✠

Assalaam alaikee Ya Mariam, ya momtalyat nahmat ar-Rab mahaki mobarakat antee fee neesa wamoubarak hou samrat batneke sidena Yassouh Al-Masseeh. Ya adeesa Mariam, ya waleedat Allah, sallee leajlena nahno lkhata alaan wafee sahat mowtena. Ameen.

✠

السلام الملائكي

السلام عليكِ يا مريم يا ممتلئة نعمة الربُّ معكِ
مباركة انتِ في النساء ومبارك هو ثمرة بطنكِ سيدنا
يسوع المسيح . يا قديسة مريم يا والدة الله صلّي لاجلنا نحن
الخطأة الآن وفي ساعة موتنا . امين

Prayer for the intention of Our Holy Father for the success of the Ecumenical Council:

"O Holy Spirit, Spirit of Truth, come into our hearts: shed the brightness of Thy light on all nations, that they may be one in faith and pleasing to Thee through Christ Our Lord. Amen."

(Indulgence 300 d.—The Raccolta # 66)

Benediction of the Blessed Sacrament

I

O Bread of life, Food of souls and Pledge of Heaven, Thou art the Son of man, Son of the Merciful God. If the angels are standing with humility and fear in the presence of Thy majesty, how can we, humble sinners, receive Thee in our sinful mouths . . . ? etc.

II

Praise, O my tongue, the mystery of such a great Sacrament; Exalt Him Who redeemed us by the price of His precious Blood; Fruit of the virginal womb, source of abounding goodness.

Holy, Holy, Holy Lord God of hosts. The heaven and the earth are full of Thy great Glory. Hosanna in the highest.

Blessed is He Who comes and shall come in the name of the Lord. Hosanna in the highest. Kyrie eleison.

Thee, we praise; Thee, we glorify; Thee, we adore; we bless and confess Thee; and we implore Thy mercy, listen to us.

✠

Phonetic

Ya khoobz al-hayat wa-oot al-arwahwa wa'horboon anna'him.

Anta bnool bashar anta bnol elah wal'elah whoor rahim.

Almayayeka ooyam belkhajal wal wajal men bahak al'hazim.

Wanahn oolmasakeen kiefa naktabelak befamena zal asim.

YA LEESANA: PANGE LINGUA

Ya leesan almadhe anshed sirra oorbanen 'hazeem.
Somma sef man ad fadana besaman damen karim.
Samrat ool'ahshas saneeyat saheb olfathl el'hameem.

Oddoos oddoos oddoos antal rabbool elah ool'awee oossabawoot. Assama walardoo memloowatanee men majdeek al'hazeen. Owsanna feel 'hoola (keereey-alieson).

Moobarak oollazee ata wah'hateedo an yatee eyed-han be'esm errab. Owsanna feel 'hoola.

Laka noosabbeh, laka noomajjed, Laka nasjod, Laka noobarek beka na'htaref wamenka nathlob; fashfok allahomma 'haliena raheeman wastajeb lana.

✠

LA'AD SHAHADNA (AFTER BENEDICTION)

La'ad shahadna allazee tahabohoo annooreeyoon tahta 'hawared alkhobzee walkhamree mamlooan sokoon. En tafarras behee al'halawee yoon halan yohrakoon wabekoolee dallaten yatanawalahoo albash-reeyoon.

Asrar ool'ebne naran tazhar ladaahl essama kama shahadaha eesha'hyanabee berrooh edama. Bal ad kanat domn allahoot el'hazeem esma, wahoowaza tawazza'h hala tarabeeyeen watzeed ne'hama.

Arabic Hymn to the Blessed Sacrament

زياح القربان

المقدس

يا خبزَ الحياة ، وقوتَ الارواح ، وعربون النعيم
أنتَ ابنُ البشر ، أنتَ ابنُ الاله ، والالهُ الرحيم
الملائكة قيام بالخجل والوجل من بهاك العظيم
ونحنُ المساكين ، كيف نتقبلُكَ بفمنا ذا الاثيم

ثم ينشد المرتلون

يا لسانَ المدحِ أنشد سِرَّ قربانٍ عظيم
ثم صف من قدْ فدانا بثمن دمٍ كريم
ثمرةَ الاحشاء السنيّة صاحبَ الفضل العميم

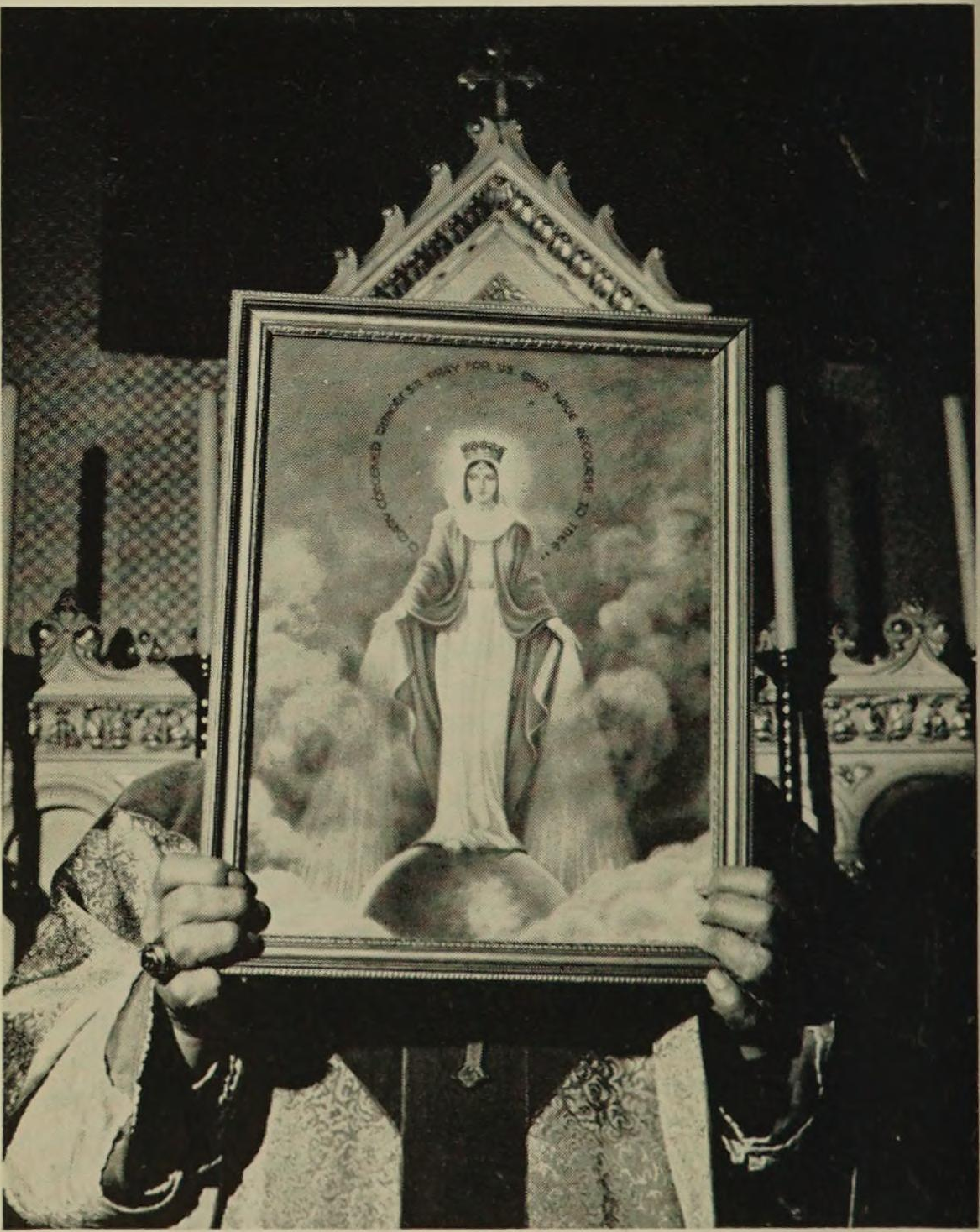
قدوس ، قدوس، قدوس ، أنتَ الربُّ الالهُ القوي الصباووت . السماء والارضُ مملوءتان من مجدكَ العظيم . اوصنا في العلى . مباركٌ الآتي باسم الرب اوصنا في العلى . ارحمنا ، ايها الربُّ الالهُ الضابطُ الكل ارحمنا .

لكَ نُسبّح . لكَ نُمجّد . لكَ نُبارك . لكَ نسجُد . وبكَ نعترف . غُفرانَ الخطايا والذنوب منكَ نطلب . فاشفق اللهم علينا راحمًا واستجبْ لنا .

نشيد

لقد شاهدنا الذي يخافهُ النوريون
تحتَ أعراضِ الخبز والخمر مملوًّا سكون
ان تفرس بهِ الملويون فحالًا يحرقون
وبكل دالةٍ يتناولهُ البشريون

Blessed Mother's Benediction



While the Congregation Sings,
The Priest Holds Picture of Our Lady

Ya Omm Allah—O Mother of God *(translation)*

Solo:

O loving Mother of God, treasure of mercy and help,
Thou art our refuge and our hope;
Intercede for us, O Virgin, and plead for our deceased.

People:

I

Thou art far from us,
But Thy prayers, O Virgin Mother, are ever with us
Giving solace and protection.

For the sake of the Lord Who exalted Thee above all creation,
When He brightly sprang forth from Thee,
Deign to obtain for the sinners eternal mercy.

II

Thou art our Mother and our Hope, our glory and our refuge;
Be our advocate before Thy Son
That in His clemency, He may forgive our sins.

Do not abandon us, loving Mother, full of grace,
But bring all thy servants to salvation,
To sing thy praises forever and ever.

Priest: "May the Holy Trinity, through the intercession of the Virgin Mary, bless you all, in the name of the Father, of the Son and of the Holy Ghost" . . .

People: Amen.

YA OMM ALLAH (Phonetic)

Solo: Ya om allah ya hanoonat, ya kanz al'rahmat walma'hoonat, antee maljana walaykee rajana. Tashaffaee feena, ya azra, wa tahannanee hala mawtana.

People: Wen kan jesmookee be'heedan menna, ayatoohal batoolat ommoona. Salawatookee he ya tas, haboona, watakoon ma'hna oo tahfazna.

Bejan man sharrafek 'halal 'halameen, heen zahar menkee zohooran mobeen, otlobe menhoo lelkhateein, almarahem ledahr eddahereen.

Antee ommoona wamaljana, antee fakhroona warajana, 'hend ebneekee eshfa'hee feenaa, lyaghfor berafatoo khatayana.

La tahmeleena ya hanoonat, ya mamloowat kolla ne'hmat, bal khalesee 'habedakee ajma'heen, leky nashkoorkee ledahr eddahereen.

Blessed Mother's Benediction—(Arabic)

لزياح صورة مريم البتول

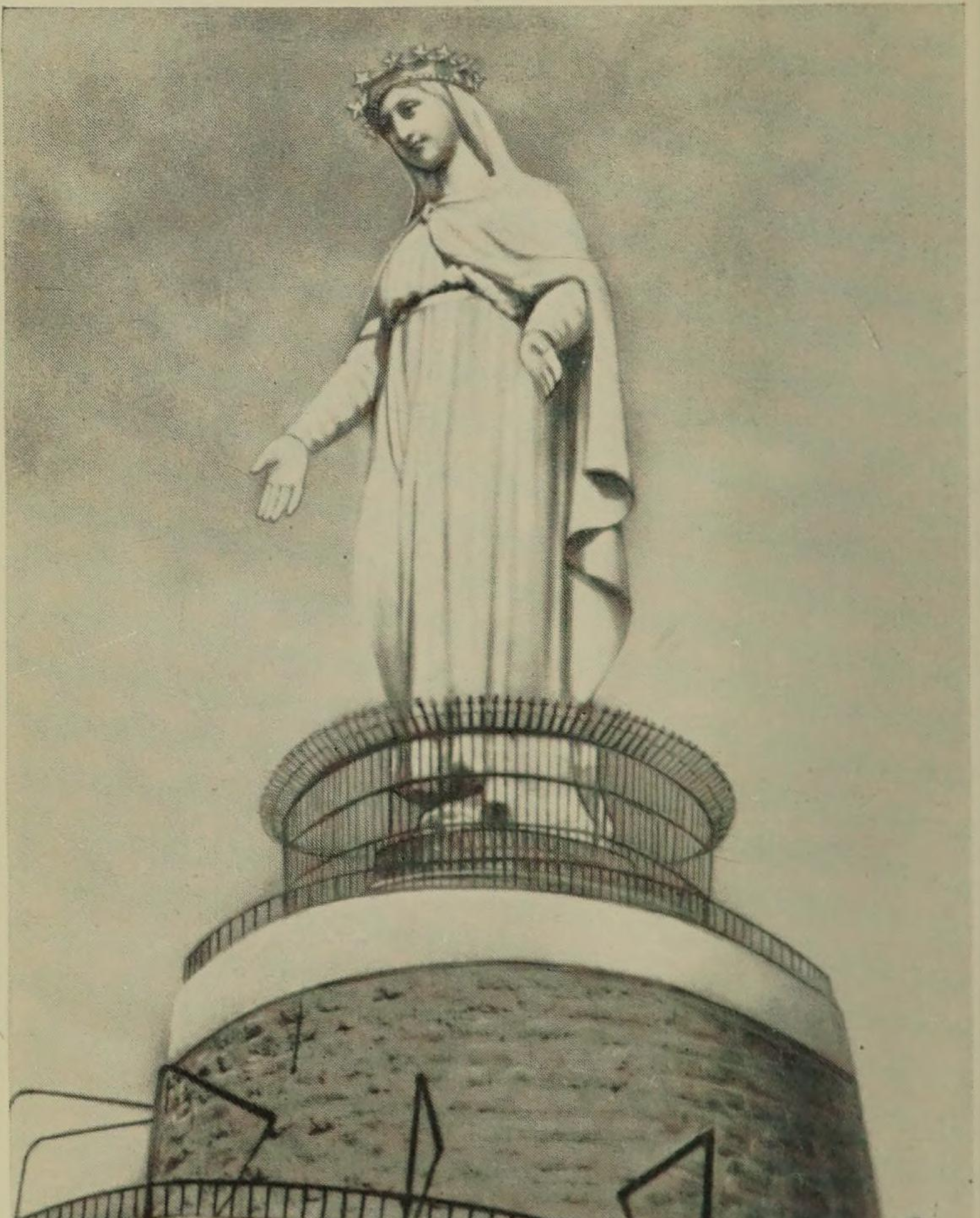
يا أمّ الله يا حنونة . يا كنز الرحمة والمعونة
انتِ ملجانا . وعليكِ رجانا . تشفعي فينـــا
يا عذرا . وتحنني على موتانا

وان كان جسمكِ بعيد منّا . . أيتها البتول
أمّنا . صلواتك هي تصحبنا . وتكون معنا
وتحفظنا

بجاه مَن شرفكِ على العالمين . حين ظهر
منكِ ظهوراً مبين . اطلبي منهُ للخاطئين .
المراحم لدهر الداهرين

انتِ أمّنا ورجانا . انتِ فخرنا وملجانا .
عند ابنكِ اشفعي فينا . ليغفر برأفته خطايانا

لا تهمِلينا يا حنونة . يا مملوءة كل نعمة .
بل خلّصي عبيدكِ اجمعين . لكي نشكركِ
لدهر الداهرين



National Shrine of "Our Lady of Lebanon"—Harissa, near Beirut

Prayer Crusade
For Lebanon and the Whole East

Recommended by the S. Oriental Congregation

"O Mary, Queen of Mountains and of Seas, Patroness and glory of our dear Lebanon, O Virgin, exalted like the Cedar of Lebanon, we pray Thee, O Blessed Mother, to cast Thy motherly eyes upon Thy kingdom and its people, and to extend Thy protecting hands in blessing and defense of this, Thy country, known from the beginning, for its veneration and loyalty to Thee. Safeguard peace in our land and strengthen in the heart of Thy children the faith of their ancestors.

Lastly, we implore Thee, O powerful Queen, to grant the Oriental Christendom prostrate at Thy feet, to be forever united in faith and filial submission to the See of Peter, that we may joyfully proclaim Thee, Queen of Lebanon and the whole East. Amen."

(80 days of Indulgence each time—Maronite Patriarchal approbation.)—Translated from Arabic original text.

Join in this crusade for Peace and Church Unity. Offer the prayer through the Saintly Hermit of Lebanon, FATHER SHARBEL.

صلاة لسيدة لبنان

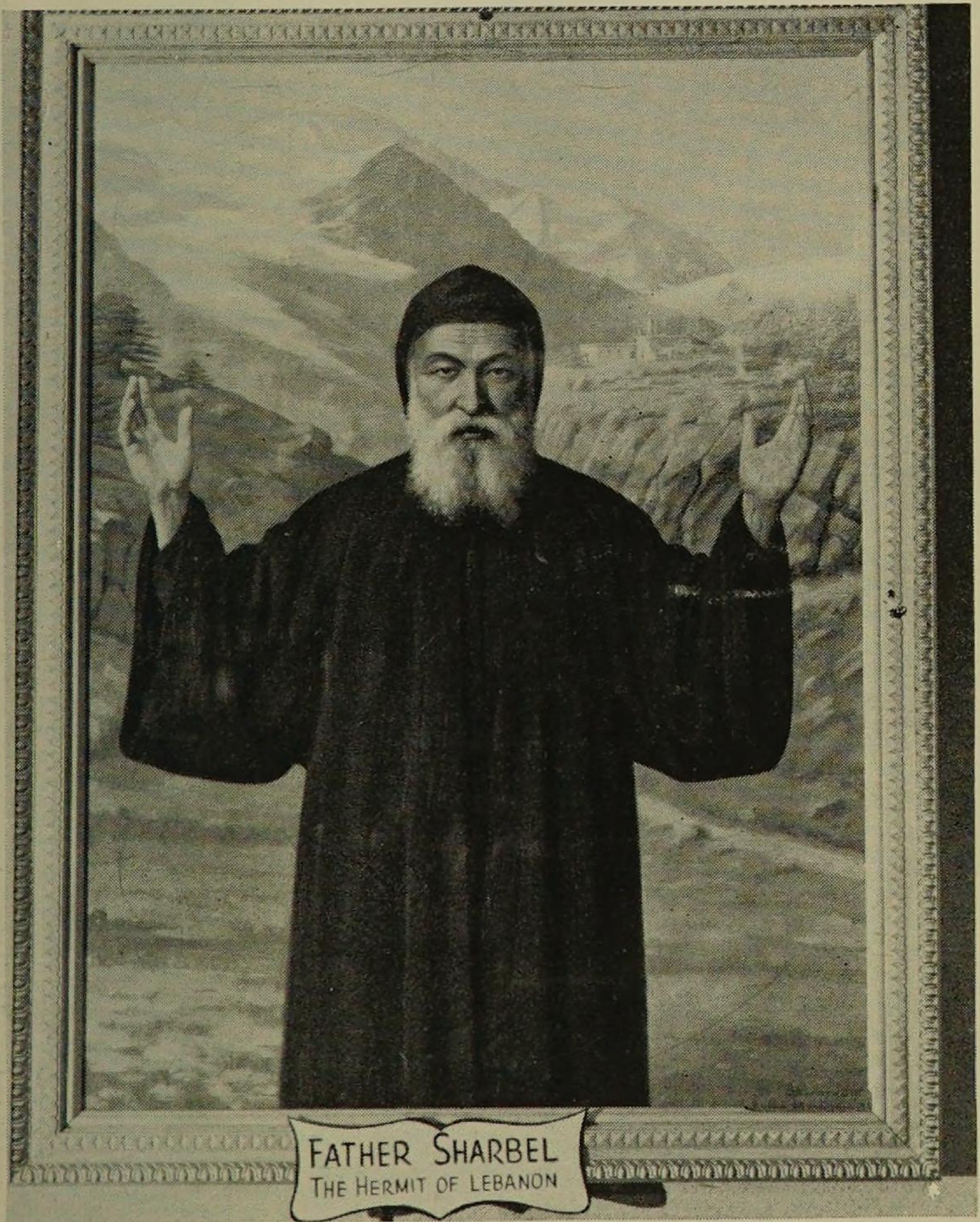
يا مريم سلطانة الجبال والبحار ومليكة لبناننا العزيز الذي أوتيتِ مجده وشئتِ ان يكون لك رمزًا . يا عذراء ضارعت نقاوتها ثلج لبنان . وفاح عرف طهرها كعرف زهور لبنان . وتسامت مرتفعةً كالارز في لبنان . نسألكِ ، يا من انعطفتِ حنوًّا الينا فاتخذتِ زنبق حقولنا اكليلًا لرأسك وقمة جبالنا موطئًا لقدميكِ ، ان ترمقي بنظركِ الوالدي مملكتكِ الممتدة حواليكِ ، وتبسطي يديكِ الطاهرتين ، وتباركي هذه الناحية التي امتازت منذ الاجيال الاولى باكرامك والدفاع عنك . تعطفي ايتها الام الحنون واحفظي الوئام والسلام في هذه البلاد ، وعززي في قلوب بنيها ايمان الاجداد . احرسيهم من الضلال والنفاق كما فعلت الى الآن . ولا تسمحي بان يفقد لبناننا مصدر قوتهِ ومنشأ جماله اي حبهُ اياكِ حبًا صادقًا

واخيرًا نتوسل اليك ، ايتها الملكة القادرة ، في أن تمني على كل الشرق المسيحي المترامي على قدميك والمتفق على اكرامك ومحبتك ان يتحد بالايمان والخضوع البنوي لكرسي بطرس ، لكيما ندعوكِ بملء المسرة سلطانة لبنان وسائر المشرق . آمين

يا ارزة لبنان تضرعي لاجلنا

غفران ٨٠ يومًا كل مرة .

FATHER SHARBEL
1828-1898



(From original painting at "Father Sharbel Center," Fall River, Mass.)

The Servant of God, the Wonder-Worker of the century, whose body is still incorrupted and bleeding, is raising his hands in prayer to the Blessed Mother for his people. Likewise his people are praying and hoping to see him soon raised to the honors of the Altar.

Praying Mary, the Queen of Peace, for Our Country

Let's keep on praying and Our Lady will keep them flying

To Our Lady of Peace

HYMN BY THE PASTOR, RT. REV. JOSEPH EID
in dedication of Veterans' Monument, Fall River, Mass.

Saieedat assalaam

CHOIR:

Saieedat assalaam—Ya Kawkab al-anaam—Ala babel maam
Shehee ala dawam—Saieedat assalaam

SOLO:

I. Harastee fel etal—Shobbanal abtal—Add shyadou ltimsal Shokran madal ajyal—Saieedat assalaam

II. Bekee nastaheen—Ya borjanal asseen—Walhareesol ameen—Walbadro fil zalam—Saieedat assalaam

III. Fee wadil domooh—Nadhooke bekhoshooh—Min ebneke Yassou—Ki taskebel anhaam—Saieedat assalaam

IV. Aya banee Lobnan—Ya mahalal iman—Oushtomo belaman—Fil badee walkhetam—Saieedat assalam

نشيد «لسيدة السلام»

المشيد على اسمها النصب التذكاري لجنود وشهداء الحرب امام باب الكنيسة

(نظم وتلحين الاب يوسف عيد)

الردة

سيّدة السلام يا كوكب الأنام
على باب المقام شعّي على الدوام
(سيّدة السلام)

دور ١

حرستِ في القتال شباننا الأبطال
قد شيّدوا التمثال شكراً مدى الأيام

٢

في وادي الدموع ندعوكِ بخشوع
من ابنكِ يسوع كي تسكبي الانعام

٣

بكِ نستعين يا برجنا الحصين
والحارسَ الأمين والبدر في الظلام

٤

أيا بني لبنان يا معقلَ الايمان
عشتمْ بالأمان في البدء والختام

حاشية ـ قيل في الردة «شعي على الدوام» لانها في الليل تضاء بالأنوار الكهربائية

Schema of the Eastern Catholic Rites

Rite	*Place*	*Liturgical Language*
ANTIOCHENE:		
(West Antiochene)		
MARONITES	Near East: Lebanon, North and South America Africa-Australia	Aramaic (or Syriac) and Arabic
SYRIANS (PURE SYRIAC)	Iraq (Near East) Americas	Aramaic, Arabic
MALANKARESE	India	Aramaic, Malayam
CHALDEAN:		
(East Antiochene)		
CHALDEANS	Near East-Americas	Aramaic, Arabic
MALABARESE	India	Aramaic
ALEXANDRIAN:		
COPTS	Egypt-Eritrea	Coptic, Arabic
ETHIOPIANS	Ethiopia-	Geez
ARMENIAN:		
ARMENIANS	Near East-Americas	Classical Armenian
BYZANTINE:		
MELKITES	Near East-Americas-Australia	Greek, Arabic
GREEKS AND ITALO-GREEKS	Greece-Near East Italy-U.S.A.	Greek, Italian
BULGARS, RUSSIANS, YUGOSLAVS (NON-RUTHENIAN SLAV BYZANTINES)	Bulgaria-Poland, Russia, America, Far East	Old Slavonic
RUMANIANS	Rumania-U.S.A.	Rumanian
HUNGARIANS	Hungary-U.S.A.	Magyar
RUTHENIANS AND UKRAINIANS	Western Ukraine Podkarpathia-Slovakia Americas	Old Slavonic

The Eastern Catholic Rites—Notes

Note 1. To avoid confusion in the use of words *"Aramaic, Syriac and Arabic,"* we mention that "Aramaic and Syriac" are equivalent, designating the old dialect spoken in Palestine at the time of Our Lord. After the Mohammedan expansion of the seventh century, it was supplanted in the Near East by the Arabic language. The Arabic language should not be confused with the Syriac language which is used only in Liturgy. On the contrary Arabic is widely spoken throughout the Near East. When, in improper terms, mention is made of the "Syrian language" this ought to be understood about the Arabic as spoken by the Syrians. (Likewise *Lebanese and Syrian* should not be confused being subjects of two different States, Lebanon and Syria.)

Note 2. The above schema represents the ancient Rites, main *liturgical roots* of the Christian churches of the East. They are numbered as five but they can be reduced to four, the Chaldean Rite being a part of the Antiochene. From these liturgical roots blossomed the various religious groups or Eastern Churches. Their actual number is *fourteen* as represented in our schema, grouping together under the "Byzantine line" some Churches of Slavonic or Greek affiliation. Without this simplification the number of the Eastern Catholic Churches may reach *seventeen.*

Note 3. Despite this great variety of liturgies and greater ramifications of races and people affiliated to them, the total of the Eastern Catholics presently in union with Rome, does not *exceed the fifteen million.* The largest number

belongs to the Ukrainian and Ruthenian Churches. Unlike the other Oriental Catholics, subject to the local American Hierarchy, they have their own Dioceses and Bishops in the United States and Canada. The next largest are the Rumanians, followed by the Maronites, the Malabarese, the Melkites, etc.

Note 4. In the face of this small number of Eastern Catholics stands the colossal *non-Catholic Eastern Church,* divided in two classes of different nature and number *namely:* The first class includes *Nestorianism* and *Monophysitism,* remaining vestiges of the two conflicting heresies of the fifth century.[1] The adherents of Nestorianism number less than eighty thousand; the other branch has still about eight million. The other Oriental non-Catholic giant, resulting from the Schism called "the Great Eastern Schism" initiated in the ninth century and consummated in the eleventh, is known as the *Dissident Orthodox Church* (of Byzantine Rite). It is divided in a complex variety of National Churches. Their total is about *160 million,* the majority of which are found in Soviet Russia and other countries under Communistic rule. In conclusion, when speaking about the Oriental Churches, distinction must be made between Catholic and non-Catholic counterpart. The Maronites, as previously stated, are the exception, being the only Catholics without a respective counterpart.

The harvest indeed is great. . . . Let us pray ardently with our Holy Father and the whole Catholic world, in this Ecumenical Council to the "Queen of Lebanon and the whole East" to speed the day of fulfillment of the Savior's wish to have His spiritual Kingdom on earth united in "one fold under one Shepherd."

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[1] While Nestorianism professes two persons in Christ, Monophysitism admits, in extreme opposition, only one nature, the Divine, in the person of Christ.

SUPPLEMENT
IV

MARONITE CHURCHES IN AMERICA

(Listed Alphabetically by States)

1961

ALABAMA

1. ST. ELIAS CHURCH
   2007 Sixth Avenue, South
   Birmingham, Alabama

CALIFORNIA

2. OUR LADY OF MT. LEBANON CHURCH
   1307 Warren Avenue
   Los Angeles, California

CONNECTICUT

3. ST. ANTHONY CHURCH
   24 Granville Avenue
   Danbury, Connecticut
4. ST. MARON CHURCH
   613 Main Street
   Torrington, Connecticut

GEORGIA

5. ST. JOSEPH CHURCH
   502 Seminole Avenue, N. E.
   Atlanta, Georgia

ILLINOIS

6. OUR LADY OF LEBANON CHURCH
   5701 West Midway Park
   Chicago, Illinois

INDIANA

7. SACRED HEART CHURCH
   1001 West Eighth Street
   Michigan City, Indiana

MAINE

8. ST. JOSEPH CHURCH
   1 Appleton Street
   Waterville, Maine

MASSACHUSETTS

9. OUR LADY OF THE CEDARS OF LEBANON
   457 Shawmut Avenue
   Boston, Massachusetts
10. ST. THERESA CHURCH
    10 Lebanon Street
    Brockton, Massachusetts
11. ST. ANTHONY OF THE DESERT CHURCH
    359 Quequechan Street
    Fall River, Massachusetts
12. OUR LADY OF PURGATORY CHURCH
    11 Franklin Street
    New Bedford, Massachusetts
13. ST. ANTHONY CHURCH
    256 Elm Street
    Lawrence, Massachusetts
14. ST. ANTHONY CHURCH
    50 Charles Street
    Springfield, Massachusetts

15. Our Lady of Mercy Church
70 Mulberry Street
Worcester, Massachusetts

MICHIGAN

16. St. Maron Church
1555 East Congress Street
Detroit, Michigan

MINNESOTA

17. St. Maron Church
219 Sixth Avenue, N. E.
Minneapolis, Minnesota

18. Holy Family Church
201 East Robie Street
St. Paul, Minnesota

MISSOURI

19. St. Anthony the Hermit Church
1201 St. Onge Street
St. Louis, Missouri

20. St. Raymond Church
931 LaSalle Street
St. Louis, Missouri

NEW HAMPSHIRE

21. St. George Church
766 Portland Avenue
Dover, New Hampshire

NEW YORK

22. Our Lady of Lebanon Church
113 Remsen Street
Brooklyn, New York

23. St. Joseph Church
West & Cedar Streets
New York, New York

24. St. John Maron Church
6335 Main Street
Buffalo, New York

25. Our Lady of Lebanon Church
1120 Niagara Street
Niagara Falls, New York

26. St. Joseph Church
331 North Fourth Street
Olean, New York

27. St. Anne Church
190 Fourth Street
Troy, New York

28. St. Louis Gonzaga Church
520 Rutger Street
Utica, New York

OHIO

29. Our Lady of the Cedars of Lebanon Church
281 Codding Street
Akron, Ohio

30. St. Anthony of Padua Church
2530 Victory Parkway
Cincinnati, Ohio

31. St. Maron Church
1245 Carnegie Avenue
Cleveland, Ohio

32. St. Maron Church
120 South Forest Avenue
Youngstown, Ohio

PENNSYLVANIA

33. OUR LADY OF LEBANON CHURCH
    321 Lehigh Street
    Easton, Pennsylvania

34. ST. JOHN THE BAPTIST CHURCH
    2 Reynolds Street, West
    New Castle, Pennsylvania

35. ST. MARON CHURCH
    1005 Ellsworth Street
    Philadelphia, Pennsylvania

36. OUR LADY OF VICTORY CHURCH
    600 Dunster Street
    Pittsburgh, Pennsylvania

37. ST. ANTHONY CHURCH
    364 Dana Street
    Wilkes-Barre, Pennsylvania

38. ST. GEORGE CHURCH
    79 Loomis Street
    Wilkes-Barre, Pennsylvania

39. ST. ANNE CHURCH
    1320 Price Street
    Scranton, Pennsylvania

40. ST. GEORGE CHURCH
    124 Lincoln Street
    Uniontown, Pennsylvania

TEXAS

41. ST. GEORGE CHURCH
    521 North Frio Street
    San Antonio, Texas

RHODE ISLAND

42. ST. GEORGE CHURCH
85 America Street
Providence, Rhode Island

VIRGINIA

43. ST. ANTHONY CHURCH
2503 Park Avenue
Richmond, Virginia

44. ST. ELIAS CHURCH
701 Salem Avenue, S. W.
Roanoke, Virginia

WEST VIRGINIA

45. OUR LADY OF MOUNT LEBANON CHURCH
2216 Eoff Street
Wheeling, West Virginia

To Perpetuate Our Maronite Priesthood in America

Our Lady of Lebanon Maronite Seminary
Affiliated with the Catholic University of America
7164 Alaska Avenue, N. W.
Washington, D. C.

Solemnly dedicated by his Beatitude the Maronite Patriarch Paul P. Meouchi

Short bibliography of English publications on the Maronite Mass by our priests in America (refer to our appreciative remark on the subject, in the "preface," page 11).

THE SYRIAC-MARONITE MASS IN ENGLISH
BY REV. PETER F. SFEIR
St. John Maron Church, Buffalo, N. Y.

THE MARONITE MASS AND DEVOTIONS
BY CHOR-BISHOP LOUIS KHALIL, D.D.
St. Theresa Church, Brockton, Mass.

THE HOLY MARONITE MASS
BY REV. PETER A. EID
St. Maron Church, Youngstown, Ohio

A METHOD FOR ATTENDING THE MARONITE MASS
BY MSGR. JOHN TRAD
St. George Church, San Antonio, Tex.

MY MARONITE MISSAL
BY REV. NORMAN S. PETER
Our Lady of Lebanon Church, Easton, Pa.

OTHER PUBLICATIONS OF THE AUTHOR

Special mention of the following:

"The Hermit of Lebanon, Father Sharbel"
(English)—2nd edition—Illustrated

The only biography of the Holy Hermit in this Country

"A L'Ombre des Cedres ou L'Epopee du Liban"
(French)

Compilation in poetry and prose—in Epic form—of the History of the Middle East, especially Lebanon

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To order copies of this book, "The Maronite Catholic Mass"—as well as for other books by the same author, contact: Chor-Bishop Joseph Eid, St. Anthony of the Desert Church, Fall River, Mass., U. S. A.

NOTE—*Translation of the Patriarch's letter, just received before sealing the last page. We feel happy to open the book with the Blessing from Rome and close it with another from Lebanon.*

MARONITE PATRIARCHATE OF ANTIOCH AND THE WHOLE EAST

— LEBANON —

No. $\frac{209}{62}$—MK-B1

To our beloved son, Rt. Rev. Chor-Bishop Joseph Eid,
Apostolic Blessing.

We received your letter of May 20th together with a copy of your new book "THE MARONITE CATHOLIC MASS," and we thank you.

We sincerely commend your apostolic zeal for undertaking this publication. A work of such nature is indeed a valuable contribution to the spiritual good of our children spread throughout America and to all who appreciate our Maronite Liturgy and its religious patrimony. The sublime prayers and hymns contained therein are imbued with the intimate aspirations of our Forefathers and holy Martyrs, echoes of their profound love for God and their fellowmen.

We earnestly hope that your publication, rich in content and attractive in presentation, will meet with the success it deserves and that it will attain its ultimate goal of promoting devotion and of making our beautiful Maronite Rite better known and more appreciated.

To you and to all the readers who will benefit from the use of your book, we implore, with paternal affection, God's abundant Blessings.

Bekorky-Lebanon

June 1st, 1962

(signature) : †Paul Peter Meouchi
Seal Patriarch of Antioch and the whole East

بطريركية انطاكية وسائر المشرق المارونية

لبنان

عـــدد ٢٠٩ / ٦٢ د م خ ـ ب ١

البركة الرسولية تشمل ولدنا العزيز الخور اسقف يوسف عبد الجزيل الاحترام

تلقينا كتابكم المؤرخ في ٢٠ ايار الفائت مرفقا بنسخة عن مؤلفكم الجديد "القداس الالهي الماروني".

انّا فيما نشكر لكم عاطفتكم الطيبة نثني على الغيرة الرسولية التي دفعتكم الى اخراج هذا المؤلف بالطبع لما فيه من فائدة لابنائنا المنتشرين في ربوع اميركا ولمن يقدرون طقسنا الماروني وما يتضمنه من صلوات وابتهالات ضمختها انفاس ابائنا وشهدائنا القديسين ونطقت بما كان يعمر قلوبهم من ايمان حي بالله ومحبة صافية للقريب.

وانّا اذ نرجو ان يصادف مؤلفكم القيم بمادته واخراجه ما يستحقه من رواج فياتي بالثمرة المنشودة وهي اثارة مشاعر التقوى في القلوب واظهار جمال طقسنا الماروني والحض على التعلق به نجدد لكم عاطفتنا الابوية مستمطرين عليكم وعلى جميع من يغذون نفوسهم بقراءة هذا الكتاب فيض النعم والبركات.

بكركي في اول حزيران ١٩٦٢

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(Is. xxxv, 2.)